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QUARTERLY

Vol. XVII JANUARY, 1932 No. 1

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Associate Editors:

WILBERT W. WHITE ANDREW R. OSBORN ALBERT CLARKE WYCKOFF

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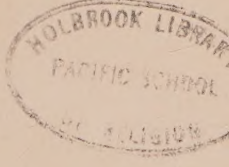

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WILBERT W. WHITE, *President*

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Because it carries an elaborate review of current religious literature, seeking to keep its readers informed upon the most important articles and books.

Because it has a commanding list of contributors, such as:

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THE BIBLICAL REVIEW

TWO DOLLARS A YEAR

From now on the missionary enterprise will inevitably be less and less educational, and more and more evangelistic in its nature.

—DR. PAUL W. HARRISON
in this issue.

THE BIBLICAL REVIEW

QUARTERLY

Vol. XVII JANUARY, 1932 No. 1

EDITORIAL

PROVIDENCE EVIDENTLY DOES NOT INTEND THAT HUMAN affairs shall settle into permanent and comfortable routine. This applies not alone to individuals, but to all institutions, the church not excepted. The problems facing foreign missions furnish an instance. The missionary has long been thought of as simply a preacher of the Gospel who finds his audiences composed largely of heathen people in some more or less benighted land. In many, probably most, cases this was once a fairly accurate picture, but the very success of such evangelism changed conditions.

Every intelligent missionary must have visioned the time when there would arise a strong native church, no longer requiring leadership from the church of his home land. That meant the translation of the Bible into the native tongue, its publication, and teaching the people to read it and other Christian literature similarly prepared for them. All this development meant elementary education for the people and more advanced schools for those to be trained as native pastors and leaders. Inevitably there was added training in matters of health, higher living standards, and so on, and this meant medical missionaries and hospitals.

Obviously such work must some day influence the native community and finally attract the attention of

the government, since the growth of a more intelligent and progressive class sooner or later propounds its own questions. And so the missionary cause has undergone the changes that Dr. Harrison deals with in *The Changing Background of Foreign Missions,* where he covers the points noted above, and more. It is a statesmanlike presentation of the situation as it stands today, with a look ahead. The author's experience as a medical missionary, in Arabia, and his capacity to analyze a situation of this magnitude combine to make this a noteworthy utterance and one deserving the thoughtful attention of missionary leaders and of the church at large.

THE CHRISTIAN CHURCH CAN NO MORE IGNORE COMmunism, with its anti-Christian activity, than it can ignore the needs of the heathen world. A survey of the world situation respecting religious and social conditions produces the deep conviction that the church of Christ has suddenly found herself engaged in a great war with one of the most powerful and aggressive enemies she has ever faced; and this enemy is Communism.

We are fortunate to be able to present in this number of the quarterly the thoughtful observations of a trained student of wide experience, Dr. Veach, sometime Dean of The Biblical Seminary in New York, who lately returned from a year's travel in Asia as an observer of conditions that are making history on that continent. Those who know this writer will realize that they are not following a mere alarmist here, but a man with a long and successful career in the pastorate and in Christian education. His thesis is implied in the title, *Karl Marx or the Bible in Asia,* and is strongly defended, not by theories, but by an impressive array of facts gathered on the ground.

If the church is not wholly losing her missionary spirit, an essential element of her life, she must be prepared, by intelligent grasp of the problem, by wise planning, and by sacrificial and ably led activity, to meet the conditions so carefully set forth in this brief but graphically informing paper.

THE WHOLE SUBJECT OF MYSTICISM IS CLAIMING ATTENtion to a degree that is surprising when we think of the materialism and rationalism of the age. However, mysticism is one of those manifestations of the human mind —using the term mind to include all conscious activity— which must be dealt with carefully. It is so easily misunderstood that one's thinking upon it may be diverted into fields of religious vagary where the mind becomes bewildered and the life becomes fruitless.

Then, again, discussions of mysticism are prone to be carried on in the realm of psychology and philosophy, so that the plain man derives little satisfaction from all that is said. Now, mysticism holds too large a place respecting Christian life, and Christian history too, to be spoiled in the handling. Fortunately we have men who can speak sanely, clearly, and effectively on a theme that has in it opposite possibilities for religion. An example of this fine type of treatment will be found in Dr. Goodell's *The Reawakening of Mysticism.* It is clear and practical, though the Christian philosopher may feel that more might have been said, for it is very brief. However, it suggests much research and thought, and is a contribution to the subject of the right kind and comes at the right time.

THESE TIMES ARE FURNISHING NEW EVIDENCE OF THE historic principle that religion thrives upon persecution.

Serious opposition to what they have always professed to believe morally obliges men to show their loyalty to that belief. As a result they not only defend it, but in so doing they renew and enlarge their own interest, knowledge, and faith with respect to it.

Probably everyone who regularly files letters and documents has noticed how easily any writing loses something of its content and force when it is read only at long intervals. Religious beliefs are something like that; when merely held, without frequent attention, their influence diminishes, while anything that drives one to a renewed searching of their history and teachings deepens his knowledge and faith.

The late recrudescence of atheism has illustrated all this by reviving interest in the supreme and basic subject of God. The first question is, very naturally, Is there a God? and a vast number of affirmative answers have appeared. Dr. Scroggie, however, begins at a more advanced point when he turns to the subject of God's nature, in his paper, *What is God Like?* His whole treatment of the question revolves about God's relation to man, and that in turn centers in the divine work of redemption, springing from God's holiness and love.

This is not a long paper; indeed it might almost be called an outline of this transcendent theme; but it nevertheless sounds great depths of truth, and is very comprehensive in suggested thoughts. The preacher will feel under particular obligation to Dr. Scroggie for the help here supplied in meeting the present atheistic propaganda.

DOES HISTORY OF NECESSITY REPEAT ITSELF? SO IT often appears, but there is no inherent principle in

human society that compels it to do so. There is no fixed law that we know of that requires crops sown in good soil to fail completely every so often, but if the fields are not properly cared for the nature of plant life will exact a penalty.

Now, "the field is the world," and whenever mankind permits unfavorable conditions to continue deplorable results follow—ignorance, superstition, depravity, war, revolution. The recurrence of disaster in the national history of the Jews shows a wearisome regularity, but its historic repetition could have been avoided had that people obeyed their divinely given laws.

All this by way of calling attention to the similarity between the period dealt with by Dr. Faulkner, in *The Greek and the Fulness of the Time,* and our own. This essay, a fine condensation of the account of the part played by Greek philosophy in preparing men's minds for the coming of Jesus Christ, shows also the essential reactions of human nature to definite conditions. The most noteworthy is man's persistently downward tendency under an intellectual leadership however lofty but nevertheless devoid of the religious element. History bears ample testimony to the fact that, as today, the basest immorality flourishes in times marked by brilliant intellectual displays that are coincident with religious decline. As Dr. Faulkner indicates, depravity not only prevailed to a shocking extent in the period dealt with, but was ignored or condoned by philosophy.

Philosophy alone, as he points out, has always lacked an ingredient vitally necessary to the soul's health. The inescapable conclusion is man's need for higher direction and greater strength than his own, and

this in turn demands divine revelation, and the great revelation is Christ the Lord.

We regret to add that Dr. Faulkner has passed away. While he did not live to see his article in print, he had corrected the galley proofs.

Taking Protestantism as a whole, it has appraised rather lightly the value of symbolism as an expression of religion. The question as to the wisdom of this attitude is beginning to be raised frequently in churches of the less ritualistic and formal type. In the revolt against Roman symbols and ceremonials, has Protestantism for the greater part been too iconoclastic?

Perhaps the reason for the Protestant attitude has been that the doctrinal controversies of Protestant history focused attention upon the theological, ethical, and practical elements of the faith, and neglected its esthetic expression. One evidence of this is found in church architecture. The chief purpose of most Protestant houses of worship has been the practical one of providing shelter, comfort, and convenient facilities for meeting the demands of the work. Efforts at ornamentation, when not crude and unsightly, have often been meaningless in a religious sense.

Mr. Smith's brief paper, *Architecture and Articulation,* is simply an appeal to the church to consider the value of edifices appropriately expressive of Christian thought and history, employing esthetic principles for spiritual ends. The author outlines the way in which church architecture has mainly functioned in the past, and pleads for an architecture that shall not be merely reminiscent in its meaning, but that shall be prophetic and creative in its impressiveness.

This is no appeal for costliness and waste in the

matter of church construction, but a reminder that the spirit of man is susceptible to the meaning of form and color and proportion, that is, to beauty consistent with a spiritual aim.

EXPOSITORY PREACHING IS NEEDED, PERHAPS MORE THAN any other kind, but one of the essentials of real exposition of the Scriptures is accurate and thorough exegesis. Hence the value of a department of this kind. In this number Professor Osborn writes upon *The Nature of True Religion* (Micah 6:1-8), and Dr. Kuist continues his New Testament studies with *"How Much More"* (Hebrews 9:13-14).

THIS QUARTER WE PUBLISH REVIEWS OF A HALF-DOZEN recent books covering a wide range, the titles and authors being:

The Recovery of Worship.—Fiske.
The Mystic Will.—Brinton.
The Messiah and John the Baptist.—Eisler.
The Psalter.—Scroggie.
The Ramayan of Tulsidas.—MacFie.
Universities.—Flexner.

R. M. K.

THE CHANGING BACKGROUND OF FOREIGN MISSIONS

By Paul W. Harrison, M.D., Medical Missionary to Arabia under the Reformed Church in America

We have been brought up on the idea that, in its early stages, missionary work is purely evangelistic. That seems obvious and inevitable. The missionary goes into a new country and tells men the Good News about Christ. The Spirit of God draws men to Him, here one isolated individual and there another, and so a tiny church emerges, to grow and eventually to become strong. Preaching may be to large numbers, but it need not be. Most of the preaching that Judson did, and most of the preaching that other pioneers did, was to isolated men and women or to small groups.

But the growing church creates problems. Usually the converts come from the poor and illiterate. They bring with them a very disquieting residue of heathen ideas and customs. All their lives they have been shaped by the closely knit society of which they are members. These new born babes must be fed carefully; spiritual milk is all they can digest. They need to learn to read, so that the divine revelation may be open before them. They need to learn trades, so that they may become self-supporting, even in a hostile environment. Eventually they must be introduced to the world they live in, and if their spiritual fathers do not introduce them, there are plenty of agencies hostile to their new faith that will. There are many missionaries in the Orient besides those

whom the churches send out. The movie is there and the advertising poster, the automobile and the commercial representative.

And so it comes about that the missionary enterprise, which started as an evangelistic crusade, gradually puts more and more emphasis upon education. The Roman Catholic Church can get along without putting the Bible into the hands of its members, but the Protestant Church cannot. The irreducible minimum is an educational program which will teach every Christian to read and write, and all his children with him. That of itself is a task of great magnitude. The Reformed Church, of which I am happy to be a member, has a mission in South India. Unusual blessing has attended the work there, and in the last ten years the communicants have increased from twelve thousand to twice that number. Teaching twelve thousand people to read and write is of itself a very considerable piece of work.

But the educational needs of the emerging church are by no means satisfied when we teach her members to read and write. The outstanding Christians who appear must be trained as leaders. The right sort of native ministry is one of the greatest needs of the church. Its prosperity and progress depend upon that as on no other human factor. To provide this leadership education must at least reach up to high school levels, and soon the demand is felt for collegiate training for a selected few. The same needs that have brought into existence the Christian colleges in this country have brought into existence Christian colleges in India and China and the other mission countries. In India the Christian church numbers five million and more. It is impossible to guide such an emerging church adequately unless there is college training for some of her children.

So much the simple logic of the situation demands. The very success of the evangelistic work carried on by the early pioneers and their successors brings into existence a church whose size makes a large educational program necessary. Educating that church adequately means an educational system which will teach everyone to read and write, and provide high school and college training for her leaders. Thereafter the missionary's task is largely training native leaders who will take over the direct evangelistic work. In this way the church grows toward spiritual independence, the place of foreign leaders becomes smaller and smaller, and the importance of native leaders greater and greater.

That much education is involved in the very nature of missionary work, and probably no one would register a protest against such an educational system. But the development of our educational missionary work has gone far beyond this point. Schools which were doubtless planned originally for the Christian community drew by their very merits increasing numbers of students from non-Christian families. They were cordially welcomed, for many came from homes into which missionaries with the Gospel message were not allowed to enter. It seemed a wonderful opportunity to bring the Good News effectively before them. Is not the hope of the church always the coming generation?

In some countries, notably in India, the government, hard pressed by innumerable obligations and embarrassed by an infinite number of good things they were anxious to foster, saw in this situation a great opportunity. Schools cost large amounts of money, and India is terribly poor. To save the taxpayer, schools of this private character were deliberately fostered. Subsidies were granted both for buildings and for running

expenses, up to fifty per cent. of the cost in some cases. No conditions were imposed upon the schools so assisted except that their work was carefully supervised to be certain that acceptable standards of instruction were maintained. It seemed an ideal arrangement. The government had its educational job done for one-half what it would have cost otherwise, and the missionary was able to extend his influence and message twice as far as his limited funds would have made possible without government help.

But this partnership had results which were not expected. The government demands as to quality of work were inescapable, and the schools grew and grew, demanding dozens and hundreds of teachers where missionaries were counted in ones and twos. The rapidly growing church was recruited from the poor and the illiterate. Very few teachers could come from her. So non-Christian teachers had to be used, until in some of these missionary colleges and high schools they outnumbered the Christian teachers two to one. A school whose faculty is composed of non-Christian teachers and whose student body is composed of non-Christian students would be a secular institution even if the angel Gabriel were sent out to be its principal.

This development was felt more in the colleges and high schools than in the elementary grades. The simpler types of teachers needed there were available from the developing church. In general, colleges abroad on the mission field, as here at home, have come to be secular institutions where most superb educational work is done, but where evangelistic work is not actively carried on. We of the Reformed Church have been raising money to put a hostel for Christian students on the campus of our own missionary college. This will make possible

intensive work for the Christian students who attend, and we hope that it may be an evangelistic center where non-Christian students will be attracted to the Christian faith. This type of work is also being carried on in government colleges. It makes possible an active evangelistic work among the rapidly increasing numbers of students, who are much the same whether found in small Christian colleges or in large universities, as indeed is true in the United States.

There is no reason for criticizing this development as if it constituted treason to the cause of Christ. It stands rather as a very splendid piece of Christian philanthropy. It will never be possible, at least not in this world, to estimate the good that these missionary colleges have accomplished. Our mistake has been in supposing that a missionary, when armed with an educational plant, could accomplish the conversion of large groups. Judging by experience in Arabia, missionaries have been quite as fruitful in educational work as in anything else. Our disappointment has come from expecting too much. We have imagined that organizing a large school for a missionary to supervise would greatly increase his evangelistic efficiency. It has not done so. But the reason is not that vicious things have crept into the schools; there was no justification for that expectation originally. Men are not brought into the Kingdom of God in masses, even when gathered into schools. The evangelistic efficiency of our educational missionaries, as of all others, is measured by the depth and earnestness of their faith and the sincerity of their humility. God uses them as He does the rest of us.

These schools have failed as evangelistic investments, which is to say, they have not made possible bringing masses of students into the Kingdom of God. But as

philanthropic investments they have been a wonderful success. Students in scores and hundreds have been brought under the power of the ideals that have built up the West and have gone out to be soldiers of the common good. Scattered over North India are men who bear the mark of Tindall-Biscoe and Dr. Ewing, men who are still Mohammedans and Hindus, but who are honest instead of being dishonest, men who are clean instead of wallowing in the mire of modern immorality, men who believe in human brotherhood and practice it instead of supporting the caste system which is about the wickedest system of human oppression that this world has ever seen. The Near East has been transformed by men who bear the stamp of Dr. Hamlin and Dr. Gates and the two Doctors Bliss. It would not be too much to say that they have redrawn the map of the Near East. Very few students have become disciples of Christ in Robert College and Beirut University, and it is a mistake to look on them as evangelistic institutions. But as contributions of the West to the East they stand as an incomparable gift, the work of the Good Samaritan magnified to national and international proportions.

But in our time water flows under the bridge with great rapidity. The West has had many impacts on the East. Political suzerainty was one of them. Trade has come in with a rush. Henry Ford, while he may not know it, has done more to awaken the East from its sleep than perhaps any man living. Moving at thirty miles an hour men think faster. A new alertness appears in their eyes. Drowsy, meditative lethargy and automobiles do not go together. The contribution brought by the schools has been the greatest of all. The literature that makes an American boy love freedom and independence, that makes him insist on a free field for

national and racial self-expression, is read by the Indian boy too, and it produces the same result in him. The boy in India has been reading that literature and thinking those thoughts for fifty years, and the present determined campaign for independence is the result, the inevitable and legitimate and desirable result. Men were made for freedom and self-expression. So were nations and races. The West has taught the East that lesson, and the East has learned it well.

No nation has failed to assimilate this idea, and the movement to eliminate foreign influence is seen everywhere. It has captured China; it dominates India body and soul; Persia has carried the campaign to a successful conclusion, but, having conquered all foreign enemies is finding it much more difficult to conquer her own appalling national and racial vices. Egypt and North Africa and Syria and Mesopotamia are struggling blindly toward the same goal. If only they will listen to Mr. Gandhi, and learn that self-conquest must precede the conquest of alien rulers, their path will be smoother. To mention the two extremes, Japan stands as the apex and is the ideal of this movement, one of the great nations of the earth; black Africa feels under her bare feet the first rung of this terribly difficult ladder.

And so the world is on a great trek, the search for freedom, not a freedom of the body, nor even freedom from hunger and disease and trouble; indeed not freedom of any individualistic kind, but freedom for racial self-expression and self-development, and because we know that God created men for that sort of self-expression we know also that this is no flash in the pan, but a grand, universal movement rooted in the reality of things, in the nature of God Himself, who told us long ago that "there is no respect of persons with God."

This world has in it few more anomalous and essentially temporary things than the domination of the West over the East. Men of the East understand human nature better than we do. They establish contact with God more easily. Our only superiority is better understanding of our material environment. Certainly the sooner that domination is terminated the better. And now the movement for emancipation has spread until it includes practically every race and every country. It has grown in power until it is an awe-inspiring spectacle—Japan sitting with the other great nations of the earth; Persia still dizzy and trembling from the long and difficult climb; China and India shaken and terrified, starving and disorganized, but with their feet on the top rung nevertheless and the prize almost within their grasp; a long row of smaller nations farther down the ladder, but all climbing toward the light.

This universal development and growth of an agressive nationalistic patriotism constitutes a new atmosphere for the missionary enterprise. To be afraid of it is the next thing to sin, for this nationalistic movement is one of those tremendous developments which can only come direct from the hand of God. But to shut our eyes to it is a sin, for it will have much to do with the progress of the Kingdom of God. Its outworking and results are going to constitute the background of the missionary enterprise when our grandchildren send out their grandchildren as missionaries.

Some of its results we can see already, and one of them is an insistent demand that educational institutions be turned over to the nationalistic governments now emerging in all these countries. This demand is as universal as the tremendous nationalistic movement itself. It has appeared in an especially drastic and complete

form in Turkey and some parts of China. Only slightly less extreme are the demands of Persia, and just around the corner are demands of the same sort from India and Africa. This is no mere inspection of missionary schools by government officials. It is a demand that all the educational processes, secular and religious, patriotic and social, be placed under complete government control.

This is not an unreasonable demand. The Orient has had its development badly warped by Western political domination, and even more by the impact of Western trade. The native officials into whose hands God has given the destinies of these nations, are anxious above all things to foster a national life which will express and develop the peculiar genius of their respective nations. They are not wrong in this ambition; they are right. Moreover, there is only one instrument at hand with which to accomplish this object, and that is the school. German officials guided the development of their nation in a definite direction before the Great War. How? By means of her schools. Good development or bad, there was only one way to bring it about. By what means is the course of the United States guided? By our school system. There is only one possible way to guide the destinies of a nation either here or anywhere else, and so the native officials of all the emerging nations are not wrong, but absolutely right, when they ask for complete control of the educational system. The work they have to do can be done by nothing else.

Nor is it surprising that sometimes they show bitterness in their demands. Their countries have been bent and distorted by Western civilization, and they are

anxious to throw off that influence. It is not easy to throw off. In a dilute form, Western civilization is brought to them in many ways, but the schools bring it in concentrated form. Our schools are our civilization, its very distilled essence, and the men who direct the course of these new nations instinctively feel this, even if we do not. It is not remarkable or unreasonable that they very imperatively demand control of the schools. It is inevitable and right.

It is difficult, of course, for us of the West to see the situation as they do; for, in the first place, the demand is sometimes pressed in ways that are neither reasonable nor courteous; and, in the second place, we have made large investments of money and even life in those schools, and it is exceedingly difficult for us of the West to get away from the idea that a thing belongs to the man who paid for it. The buildings were put up with Western money, and running expenses have been provided for many years from the same source. Devoted missionaries from the West have laid down their lives in those schools.

But the rights established by a financial investment are not nearly so fundamental as the rights of the children who are gathered in those schools now. They are a trifle compared to the right of a nation to a development according to her own peculiar genius. The past of these mission schools belongs to the West. It was a glorious past, one of the finest things that the West has ever wrought. But the future of these schools belongs to the East, and it will be even more glorious. We must get away from the idea that, because we have built its buildings and paid its running expenses in the past, a school belongs to us. It does not. We paid for its past,

and its past is ours; but we have not paid for its future. That belongs to someone else.

It is not difficult to see what response we ought to make to the demand that our schools be turned over to the nationals in these emerging countries. We must not meet it with hostility and fight against it. We must welcome it and co-operate with it. Ahead of us lies a period of withdrawal from the educational field, not utterly precipitate of course, which would wreck nine out of ten of these wonderful schools; but also not too prolonged, for insincere waiting for a reversal of the current and intentional delay can creep in subtly. There will be a period, probably, when under a native president many missionaries will still be teaching certain branches. There will be a period when the missionary societies in the West will pay part of the bill while having no voice whatever in the management. That will be hard on our pride but good for our souls. Did not the Apostle long ago tell the very imperfect church in Corinth that he and his companions "preached not ourselves, but Christ Jesus as Lord and ourselves as your slaves for Jesus' sake"? No matter how extreme the program becomes, we will not be asked to attain to that level.

With these new governments demanding complete control of mission schools, their separation from the West will eventually be complete, for Western missionary societies will not continue indefinitely paying the expenses of institutions in the management of which they have no voice whatever. It is undesirable that they should. A little more than a year ago some of our Reformed Church schools in China were given up. The demands of the government were drastic, and the new situation promised to be permanent. The visiting

representatives of the New York Board passed no judgment on the justice of the demands. The schools were given over to the Chinese church. The Chinese are free to acquiesce completely in the government's demands; they are free to close the schools as a protest; free to effect any compromise between these positions which commends itself to their judgment. And in the meantime the subsidy from New York was not precipitately discontinued. It diminishes ten per cent. a year, and after ten years it disappears. We are going to see many settlements along these lines in the future.

The old way may have been the best for its time. Certainly great things have been done by the missionary enterprise that began as evangelistic work and later passed contentedly to educational work as its principal activity. The future, however, will have little place for that scheme. From now on the missionary enterprise will inevitably be less and less educational, and more and more evangelistic in its nature. The burden of education is being taken over more and more by government agencies, and we are being left free for an unencumbered evangelistic crusade.

Certainly this is something to welcome with open arms. We do not realize how much our preoccupation with educational work has hindered us. The China Inland Mission, leading as she often has, has led us again. Missionaries from America and Europe are for the unreached and pioneer fields. The Chinese church will care for all settled and institutionalized work, evangelistic as well as educational. Great possibilities open up under such a policy. To have our strongest men and our whole financial resources behind the evangelistic work of itself ushers in a new era. And the opportunity offered by such work, once the whole campaign is organ-

ized around it, will outshine the lure of any city pulpit in America.

And it will be a more profound type of evangelistic work than we have yet seen. The church on the mission field does not need institutional guidance from us. She needs spiritual guidance. The missionary is in a perilous situation when he is so preoccupied with administrative duties that he has no time to study Christ's teaching profoundly. Such a missionary may easily find himself preaching to people who understand their religion far better than he does his. What is needed in a missionary is not a profound understanding of some other religion, but a profound understanding and assimilation of his own. As things stand now the average missionary is far better advised to put every hour which he might spend on a study of some non-Christian faith into a deeper study of his own.

So far there has been scarcely the first sparkle of independent Christian thought on any of our mission fields. That is not an indictment of the church abroad; it is an indictment of the missionaries. Our one gift to that church is Christ; and to give them such a vision of Him as will dwarf every competing vision by virtue of its supreme beauty and power is our one task. Only men with such a vision in their own hearts can give it to others. We have not been able to do it for we are busy doing fussy administrative errands. God is taking the fussy errands away from us so that the Good News about Christ may be shown to be so deep and so high that no human depravity is beyond its reach, and no divine loveliness above it.

And finally, the missionary enterprise of the future belongs to men who may not know how to administer great enterprises, but who do know how to pray their

brothers out of trouble and sin, men of prayer and meditation, men of brotherhood and sacrifice. It will be a spiritual and not a material enterprise, shaped after the mind of Christ and transforming men's inner lives rather than their outward environment. The missionary of today looks back to a wonderful past, but he looks forward to a far more glorious future.

New York.

KARL MARX OR THE BIBLE IN ASIA

By Rev. Robert Wells Veach, M.A., D.D.

The writings of Karl Marx, especially his *Capital,* have often been called the Bible of Communism. When in Japan, one of the religious leaders told me that many of the students in our mission colleges were openly reading the Bible to learn about the life hereafter, but secretly studying Karl Marx to learn about life here and now. Another religious leader went so far as to say that Karl Marx was the most widely read author among the entire student body of Japan. This may account for the fact that a very large proportion of the leaders among the Communists are graduates of Japanese colleges and universities.

Such a situation raises the question: Is the Christian church making the right use of the Bible? Has the church failed properly to evaluate the ethical teachings of the Word of God? Are we unable to release the creative spiritual force locked up in the Scriptures because we have not recognized its proper place in a well oriented curriculum of education or a practical program of social rebuilding?

The teeming millions of Asia are waiting for someone to teach them something. They are restless, confused, hungry in body and soul, craving intellectual and moral guidance in the most elementary problems of daily living, in sanitation, health, and social relations, in economic and industrial strife, in political aspirations, in social rebuilding. The Communist leaders have been quick to grasp the situation and, by means of small

group organizations, are spreading their doctrines amazingly. The missionary enterprise of the Christian church in Asia, splendid as much of its work is, does not seem to be able to bring the teaching of the Bible down to the lives of the masses of the people, making it easily accessible and self-propagating, a simple, leavening philosophy of daily living and social rebuilding. And yet this is possible.

In Kyoto I was introduced to a fine young Japanese student in Doshisha College. Acting upon his own initiative, this young man left his comfortable quarters and took up his residence in a dormitory where the atmosphere was distinctly unfriendly to the Christian aims of the college. It was even suspected that an outside propagandist was secretly at work among them. In one year, by the persuasive power of his personality and by his effective use of the Bible, he was able to change the whole attitude from one of unfriendliness to intense loyalty.

Six years ago the Japanese Federation of Labor was dominated by violent Communism, and the entire labor party was bent upon gaining its ends by bloodshed and revolution. The unexpected victory of the British Labor Party and the selection of Ramsay Macdonald as Premier had a profound influence upon the minds of the working men. They suddenly shifted from a policy of violent bloodshed and revolution to a more peaceful plan of obtaining their goal by constructive constitutional methods. The violent Communists were expelled. This bit of history is illuminating as it suggests that a conservative labor organization may become a safeguard against the spread of Communist influence, as we know it has been both in England and America.

But there is a more promising cure for Communism

in Japan. It is the Kingdom of God Movement inaugurated by Mr. Kagawa. This movement lays great stress upon the value of human personality, is intensely evangelistic, is in sympathetic touch with labor organizations, and has a vital social and economic program. Included in this program is a plan for the organization of consumers' co-operative societies in rural areas, also a scheme whereby, working in co-operation with the government, an effort will be made over a five-year period to reclaim large slum districts in Tokyo, Yokohama, Osaka, and Kobe. If in some way this movement could be articulated around the use of the Bible as a textbook, accessible in simple form to the masses and capable of being used by a secondary trained leadership, it would have greater promise of success and permanence. The leaders in China have asked Mr. Kagawa to assist them in the organization of a similar movement.

In my conversation with Dr. Kagawa, in America last August, regarding the Kingdom of God Movement he told me of a new development. Plans are well under way for giving a brief but intensive training to several thousand young men who will be sent out into the rural areas in the hope of reaching twelve thousand hamlets through a system of group instruction covering Christian living, social rebuilding, and economic co-operation. Dr. Kagawa has prepared two special Bible courses for this work.

China is honeycombed with Communism. It is scarcely too much to say that Communism and Christianity in China are engaged in a life and death struggle. Even if Communism is unable to establish itself in China as a system of government, it is bound to exert great influence upon the social, economic, and political reorganization now going on. The malignant character

of this conflict has been expressed in a series of posters exhibited by the Communists in Honan and Shantung provinces. I have in my possession a photographic copy of one of these posters. In the foreground of the drawing are two large hogs, one much larger than the other. On the body of the smaller hog is the word God, and on the body of the larger one is the word Jesus. The hogs represent God and Jesus respectively. To the right is the figure of a missionary professor who is sketched after the manner of a secondhand clothing dealer in Salem Street, and who is deceiving the people by telling them that Jesus is greater than God, which is of course a lie. Therefore all missionaries are, by inference, liars. The drawing suggests a Russian Communist Jew who probably lived for some time in New York or Chicago. The antagonizing influence of such posters upon the minds of illiterate and suspicious people must be very great.

In order to understand the extent to which Communist ideas have penetrated Chinese thinking, it is necessary to go back to January, 1923, when Adolf Joffe, a Russian diplomat, went down to Shanghai and held a long conference with Sun Yat Sen. It was a most psychological moment for such an interview. The antirevolutionary forces were in the saddle. In vain Sun Yat Sen had appealed to America to come to his aid and give to the Chinese revolution its Lafayette. As a result of the conference Michael Borodin was sent to Canton in the autumn of 1923 with a twofold mission: First, he was instructed by Moscow to do all in his power to help Sun Yat Sen reorganize the revolutionary forces and make them effective; second, he was to persuade the leaders to admit the Chinese Communists to membership in the Kuomintang without

their abandoning their own separate party machinery. He was successful in both undertakings. The second achievement enabled the Chinese Communists to profess loyalty to the revolution and at the same time "bore from within."

Another achievement of Borodin was to persuade the Russian authorities to establish the Sun Yat Sen University in Moscow for training young Chinese Communists. In 1928 more than one thousand students were enrolled. Bukharin, the foremost Marxian theoretitian, was the chief lecturer. When you couple this fact with the later edict of the Chinese Commissioner of Education, forbidding all missionary colleges and primary schools to require courses in the Bible, one can see at a glance just how sharply defined in China is the question: Will it be Karl Marx or the Bible?

Who was this Michael Borodin? When a small boy he and his parents immigrated to America, settling in Chicago. While teaching in a business school he had his name changed from Grusenburg to Berg, and later, when he became a revolutionist, to Borodin. It was while in Chicago that he learned the secret of engaging in political propaganda among the immigrant masses herded in our big cities. This knowledge served him well in China. Let me state in a very compact form some of the specific tasks he set for himself when in Canton. In addition to providing for the training of leaders he undertook to train a large number of secondary leaders who were to go among the people; to furnish definite objectives; to formulate these objectives in catch words which might appeal to the masses; to develop a technique for arousing enthusiasm as well as antagonism.

Borodin believed that propaganda was a construc-

tive and not a destructive instrument. He urged his men not to pervert their mission, but to function constructively. Now the word propaganda has come to have an unpleasant meaning, but in its root idea it is not so far removed from promotion. Why not ride in on the tide when you can, instead of battling against it? Why not pay special attention to the interests, emotions, ideas, and customs of the common people instead of trying to superimpose something on them from without? This was Borodin. When he was finally expelled from China he left behind him an amazingly vital system of promoting Communist ideas by group activities, especially in the provinces of Kwantung, Hunan, and Kiangsi. It is in the last named province that General Chiang Kai-shek has been doing some bloody fighting against the Communist armies.

An event occurred while I was in Hong Kong last December which reveals just how some of these groups endeavor to challenge the attention of the big cities. It also shows the cleverness with which the authorities sometimes handle the situation. The police had unexpectedly stumbled upon a plot for a Communist demonstration. A third story room had been rented in a building located on the busiest thoroughfare in the Chinese section of the city. At twelve o'clock noon on the day set a bomb was to be thrown from the window into the street below. The explosion was to be followed by a flood of literature. Eight selected leaders were to gather in a restaurant below at 11:30 o'clock, presumably to dine, but in reality to rush out and begin agitation as soon as the bomb exploded.

In order to meet the situation promptly and if possible arrest the leaders, eight secret service men appeared in the restaurant dressed as waiters. Ten others ap-

peared on the street as rickshaw coolies and casually collected in front of the restaurant. Not content with this precaution, twelve more disguised as beggars began to operate along the sidewalks while fifty uniformed policemen hid in the adjoining cellars. The stage was all set; not a Communist became suspicious; the unsuspecting multitude thronged the streets; the waiters began serving dinner as usual.

At exactly twelve o'clock a bomb exploded in the street; red literature filled the air; intense commotion reigned. Eight Communist agitators sprang from their dinner tables and ran for the street; but eight brisk waiters promptly confronted them with pistols and placed them under arrest. As by a touch of magic coolies and beggars became secret service officials and darted up the stairway to the third floor. Policemen swarmed from the nearby cellars. The skirmish was sharp and decisive. Instead of riot and bloodshed, twenty-two Communists were placed under arrest. It was a thrilling episode and a narrow escape for Hong Kong. And this is China.

Another method of propagating Communism is just the opposite of the above. They work secretly; they "bore from within." In the island of Hainan Dr. Campbell was the president of a flourishing Bible training school at Kengchow. He told me that in 1926 a very promising young woman appeared and asked to be received as a student. She seemed to have good credentials, and without the slightest suspicion she was admitted. In 1927, when the revolution broke out and the entire island was plunged into turmoil, a Communist uprising in the student body led by this young woman disrupted the splendid organization, scattered the students, and to this day the school has ceased to

function. It was a heart-breaking experience for Dr. Campbell and his fine associates to have to witness the faithful labor of a decade so ruthlessly devastated. One woman, secretly propagating the teachings of Karl Marx, broke up an entire Bible school. But they are not totally disheartened in Hainan; in fact, they are just about the bravest company of missionaries I have ever met. Their optimism is irrepressible.

It was my privilege to drive, along with Dr. George Scott, Mr. Ralph Wells, and six other men out to Kaichek, a town about seventy-five miles inland from Hoihow the seaport city. All along the way we saw many scars left by the ravages of the Communists in 1927. In fact another serious uprising was taking place at the time, and the entire countryside was tense with fear and excitement. Two miles out of Hoihow eleven Communists had been captured and executed that very morning. We passed several dead bodies lying along the way. Near one small village we came across a young Chinese woman with four frightened children clinging to her skirts. She was weeping bitterly. Her husband had been shot by a band of Communists about an hour previous to our coming; his dead body was lying in the bushes nearby. One of the missionaries in our party recognized her as a faithful member of one of his rural parishes. It was pathetic, heartbreaking. We felt stunned in the presence of a sinister force we scarcely knew how to cope with.

At Kaichek they had just repaired the hospital which had been badly wrecked in 1927. It was to be rededicated on our arrival. This required unlimited faith and great courage, for no one knew what might happen over night. The next morning I ate breakfast with Mr. Thomas and his fine large family. We sat on boxes and

an odd assortment of chairs and benches. Their entire collection of household furniture had been wrecked, but they did not whine; they had put their hand to the plow, and they would not look back.

After the dedication of the hospital we left it in charge of one physician and two partially trained native nurses. And that one physician is Dr. Morris, a young graduate of the Woman's Medical College, in Philadelphia. With quiet dignity and calm confidence she put her heart and shoulders under that tremendous load. It seemed an incredible thing to leave her there alone. But she is not alone; she and the Great Physician have learned the secret of working together.

The question has often been asked: Just what are the Communists trying to do constructively in China? Dr. T. V. Soong, Finance Minister at Nanking, has just given to the public the content of several secret documents which were found during the recent military campaign in the provinces of Kiangsi, Hunan, and Hupeh. They reveal ten principles enunciated by the Chinese Communist officials in these areas as follows:

First, to destroy imperialism; second, to confiscate the industries and banks of foreign capitalists; third, to overthrow the national government; fourth, to establish Soviet rule by councils of workers, peasants, and soldiers; fifth, to enforce the eight-hour day law, increase wages, end unemployment, introduce social insurance; sixth, to confiscate all nonpeasant lands and redistribute the farms among the peasants; seventh, to improve living conditions; eighth, to abolish all taxes levied by the central and local governments, and instead enforce a graduated single tax; ninth, to declare void all loans bearing excessive interest and burn all title deeds and

leases; tenth, to support a union of Soviet Russia with world proletarians.

With famine and unemployment widespread, with roving bands of unpaid soldiers scouring the country for food and booty, and with the national government enmeshed in civil war, it is not difficult to see how such a program would appeal to millions of people. It has been conservatively estimated that the Communist army in China numbers fully 300,000 men, well drilled, well armed, and financed largely from Moscow.

The situation in India is quite different from that in China, but it is more serious than the conservative leaders are willing to admit. The great opportunity of the Communist agitation in India is found in the intense poverty and illiteracy of the peasant farmers and the British scheme of industrialization. Too rapid and too highly centralized industrialization is violently dislocating, not only the old economic system, but the age-old social structure of India. A very large percentage of the employees are drawn from the rural areas. Once they are out from under the old social restraints and traditional religious customs, herded like sheep, poorly housed, and poorly paid, discontent, suspicion, envy, class hatred, spread rapidly. All this is fertile soil for Communist ideas. Of the more than two hundred strikes which occurred in and about Bombay during 1930, eighty per cent. were caused by Russian agitators. India's problem is economic and moral before ever it is political. Mahatma Gandhi sees this clearly and will not be willing to accept any settlement made in London that leaves the hungry, toiling masses of India open to exploitation.

Japan's need, China's need, and India's need are Christianity's opportunity. The Bible stresses the im-

mense value of human personality, thunders against all social injustice, champions the cause of the poor and the oppressed against the exploitation of godless greed in high places; envisions a warless world and a universal brotherhood of man; proclaims liberty through law; and reveals Jesus Christ the supreme personality of the ages, the revelation of the divine will and the divine love. To give such a book as the bread of life to the millions of hungry people in Asia is a gigantic but engaging task.

When in Nanking I went out to the University and located the spot where Dr. John Williams, my old seminary friend, fell, shot down by a Communist straggler attached to the Nationalist army when it captured the city in 1927. In company with Dr. Price we visited the Mission High School where I met Miss Moffatt, the principal, who at the same time was robbed, shot twice, and left under a pile of lumber where she lay for ten hours before being rescued. All around one could see splendid stone mission buildings that had been wrecked that tragic night. One of the main structures belonging to the Nanking Bible School had been burned to the ground. When one is actually in the presence of such devastation and tragedy he gets a strangely vivid and disturbing insight into the courage and heroism of these noble folk who are out on the firing line defending the Bible in its conflict with Marxian materialism. Their lives read like a new book of Acts. They are the Bible at its deepest creative sources transmuted into a spiritual power that shall never know defeat.

Ridgewood, New Jersey.

THE REAWAKENING OF MYSTICISM

By Rev. C. L. Goodell, D.D., Executive Secretary, Commission on Evangelism and Life Service, Federal Council of Churches of Christ in America

The last century was the century of invention and intellectual discovery and was, in the realm of science, what the fifteenth century was in the realm of adventure. So many marvels were unfolded that science took to herself a certain lordly arrogance, as if she had sounded with her plummet all the depths of mystery. In 1858, after some discoveries in electricity were made which would seem to us now too much child's play to be introduced safely into the kindergarten of electrical study, the professor of electricity at Harvard said to his class: "Young men, I congratulate you on being upon the scene of action when the mysteries of electricity were all made plain. Hereafter there will be nothing new to be discovered in this field. All the mysteries of electricity are solved."

We have made so many inroads into what were once called mysteries that it almost seems that by this time there is little or nothing left unexplained; but strange to say, the more we know the deeper are life's mysteries. With every new discovery the horizon broadens, and Newton picking up pebbles on the shore was a vain figure of the self-abasement of the man who is today thinking God's thoughts after Him. It was only a little while ago that science was very proud and very materialistic, but Bacon's words were never truer than now: "A little philosophy inclineth one's mind to atheism, but depth of philosophy bringeth one to religion."

There is a greater sense than ever of the mystery which broods over all things. There are haunting presences which are ever near us and elude us. Hamlet uttered a great truth when he said, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

As an old Scotch preacher has said, "There is a great belief that in the universe there are manifold secrets that are not intellectual at all." Men are putting greater confidence in the verdict of the feelings and the illumination of the soul. There is a deepening sense that all that is most real can never be demonstrated; argument is hushed in the presence of the soul. This new attitude of men and women is what may be called the attitude of mysticism. Some one has defined mysticism as the attitude of the mind that feels intensely the wonder and mystery of the universe. The familiar words of Tennyson may perhaps well illustrate that:

> Flower in the crannied wall,
> I pluck you out of the crannies;
> I hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

The mystic's finger is on the skirts of God when he touches the "flower in the crannied wall." The botanist classifies it in the realm of nature; the artist revels in its perfect coloring; the mystic finds in it, beneath its beauty, the shadow of the unseen and the eternal. For him all nature is a sacrament, the outward sign and seal of the invisible, the garment of the Eternal, God-woven exquisitely upon the loom of time. The mystic has no quarrel with the man of science—he may even be a scientific man, like Sir Oliver Lodge. The mystic knows

that all sounds of music are so many vibrations of the ether. But when he listens to the boy choir in the lofty cathedral, when he hears some fine symphony or the great organ at Lucerne, he knows there is more in music than vibration. "What do you see in the setting of the sun?" said one Englishman to another. "I see the passing of burnished gold twice as big as a sovereign. What do you see?" "I see an innumerable company of the Heavenly host praising God and saying, 'Halleluiah for the God Omnipotent reigneth.'"

The mystic does not doubt the scientific fact, but that does not condemn the truth for which he has feeling. When the sound of music steals upon his heart there are visions of peace and purity that rise within him. The winds are the voices of God, and when the tide comes in he cries,

> Break, break, break,
> On thy cold gray stones, O Sea!
> And I would that my tongue could utter
> The thoughts that arise in me.

The feeling that Wordsworth felt among the English lakes and General Gordon in desolate Khartum is coming back again and falling like dew on countless hearts. It is leading men nearer to Him in whom are all things and by whom all things consist.

Mysticism in its religious sense is something more than I have thus far indicated. It is a doctrine that God is to be sought and found in the secret places of the soul, and that God is to be served not simply by community betterment, not simply by cleaner streets, but that the betterment of the community and the cleaning up of the streets will come most surely when man has seen the vision splendid and is attended on his way by that wonderful revelation. It is in the silence of the

human soul that the union which is true blessedness is won.

The mystic says that there are times when the gates of the soul must be shut on every chariot wheel, and the lattice closed against the confused sights and the jangling noises of the street. The one overwhelming reality is God, not reached by argument, nor seen in outward things, but felt as a burning and a living presence in the silent and secret chambers of the soul. That feeling may not be conveyed to another soul or communicated in set forms of speech; only the man who feels it knows it. And in that he differs from the Pantheist and the Neo-platonist. That is the mysticism of St. Paul and St. John. The pagan mystics, whom they knew so well, entered the secret place with empty hands; but they out of the garden of the church went in and locked the door and were alone, but they carried on their breast the Rose of Sharon and in their hand the Lily of the Valley.

Salvation from a cold dogma is in the breath of the Spirit. In mysticism there is a refuge from the modern critical unsettlement. It is a refuge from the storm and a shadow from the heat. Not long ago the record of the Holy Scriptures was unquestioned—every page was verbally inspired; but now that old security is gone, and a thousand questions are asked about the Bible. It is easy to have a living faith based on the impregnable rock of Holy Scripture. It is not always easy to believe in this impregnability when an appeal is made to one's honesty to accept new light, whatever it discloses, even though he feels that life is simply meaningless without the fellowship of Jesus Christ. Mysticism does not go to the Holy Scripture with any theory of inspiration or to find any special doctrine there to prove or disprove

anything. It goes to commune with God, and, as it muses, the fire burns.

Mysticism is God's corrective for that intense activity which is so characteristic of the modern church. Ministers have such multifarious engagements that they never know a quiet hour, and men and women have so many meetings that they have scarcely time to meet with God. That is one peril which must be guarded against lest the church forget that she must be still and know that He is God. It is so much easier to bustle than to brood, so much easier to strive than to be still, so much easier to take the outward road than deliberately to take the inward road. True Christian mysticism is needed to balance our clamorous activities, for "in quietness and confidence shall be our strength."

Spiritual revival is coming. The day is dawning when, like doves to their windows, men shall flock to Christ. We may not have less outward organization, but we will have more of power and spirituality. When the church relies less on her committees and machines and begins to wonder and to be still and to adore, then there will break the spirit which the Master felt as He gained the victory in Quarantania or breathed His prayer upon the night air as a holy benediction by the shingly beach of Galilee. When we hush our spirits into peace and brood upon the things of God, then the thirsty land shall be refreshed and the ransomed of the Lord shall come to Zion with songs of everlasting joy upon their lips.

New York.

WHAT IS GOD LIKE?

By W. Graham Scroggie, D.D.

In our modern rush of thought and action there has been a pronounced tendency, for some time past, to forget God. He has not been in all our thoughts. But there is no better promise at the present time in the field of theology than the challenge and call to think again about God as Sovereign. For too long dogmatic writing and preaching have been at a discount, and an emphasis has been laid on experience which should have been laid upon truth. Earlier, no doubt, the emphasis on truth was too apt to underrate experience, but what we should see clearly is that experience which does not rest squarely on truth is astray, and that belief which does not issue in experience is worse than useless.

Interest in God can never be confined to the classroom, for all men are His, and He belongs to all men; and so in our time, in one way or another, the question is being asked, What is God like? We can ask no question which has a greater or more direct bearing upon life than this, for if God is rightly understood, together with His claims upon us and our accountability to Him, we shall have apprehended in some sense the whole sum of knowledge, of that knowledge in which theology and religion have their roots.

It will be well to observe at once that the question is not, Is there a God? but, What is God like? The fact of God is, therefore, taken for granted. This is the standpoint of the Bible, which nowhere attempts to prove the existence of God, but everywhere assumes it. From that assumption divine revelation proceeds, and on that

it rests. There are arguments, intellectual and religious, which make the being of God not only credible but necessary, but the Biblical revelation is not concerned with these; it starts from the fact and truth, "In the beginning God," and from that proceeds to reveal His nature, character, relations, and motives.

It stands to reason, of course, that we who can never fully know ourselves or our fellows can never fully know God, can never "find out the Almighty unto perfection," for there is an element in the idea of divinity which "breaks through language and escapes." Nevertheless the unfathomable God is not unknowable, for He has adequately revealed Himself for the apprehension of faith, and has done so with growing fulness and clearness as men were able to bear it. "God is spirit," and as men are unable to conceive of pure spirit all religions, more or less, have interpreted God and the gods in terms of the material. This we cannot altogether wonder at, for even in the much more spiritual religion of Israel concreteness was given to the idea of God, not only by their ordained symbolisms, but also by the attribution to Him of physical parts and functions, in which, surely, we may see the necessity of some visible manifestation of Deity, and an anticipation of just such a manifestation as we have in Jesus Christ.

The greatness of God and the blindness of men of necessity made the divine unveiling progressive and slow, until it was consummated in Christ; only "in divers portions and divers manners" could He speak until the Son appeared. Prior to the Incarnation God made Himself known in creation, in man, and in history. In the physical world He revealed "his eternal power and Godhead"; in man, who was "made in his image," He revealed Himself as rational and moral; and in the reli-

gious history of Israel He revealed His perfect holiness and unfailing goodness. There are brought to light, of course, before the Incarnation, other elements in the divine nature and character, but these may be said to represent both the scope and the stages of the revelation.

Then, with the advent of Christ, the revelation of God was vastly extended and clarified. All that previously had been revealed of Him, Christ confirmed, for in Him creation, humanity, and history were summed up, but also by His character, teaching, and work, He transcended all preceding revelations and brought to the world a full and final unveiling of Deity.

Underlying the whole Biblical revelation of God—a revelation, I need hardly say, which was vouchsafed to men long before there was any record of it—underlying this revelation from the beginning is the great fact and truth of the unity of God, a truth on which both the Hebrew and Christian religions rest. The foundation stone of divine revelation is, "The Lord our God is one Lord." But in the unfolding of this truth Jesus was the first to teach that the one true God is triune. No doubt there had been anticipations of this in the Old Testament, as in the fact, for instance, that the word for "one" in the text just quoted signifies a compound unity, but Jesus plainly declared the truth by speaking of Father, Son, and Spirit. When, therefore, we think and speak of God, as in the question we are considering, we do not mean either the Son or the Spirit, though both are divine, but the Father, whom the Son has revealed and into whose fellowship the Holy Spirit brings us.

In our approach, therefore, to an understanding of what God is like the point we have reached is:

That God is knowable.

That He has revealed Himself.

That that revelation was historically progressive; that it is manifold, having been made in creation, in man, and in history, revealing the power, holiness, and goodness of God.

That the foundation truth of the entire revelation is that God is one.

That Christ first plainly disclosed that in the unity of the Godhead are Father, Son, and Spirit.

But great as is this unveiling of Deity, it did not end there. All this was but a preparation for that consummate disclosure of Himself which we see in Jesus Christ, in whom "a new utterance of God's nature took flesh and dwelt among us." In a way, we are so familiar with this astounding fact that the evangelic records do not awe and thrill us as they ought to do. The greatest wonder in the history of the universe is Jesus of Nazareth, for God was incarnate in Him; in Him the revelation of God was not merely advanced, but completed. That is a tremendous and momentous claim; yet it is the claim of Christ Himself, of all His apostles, and of the entire Christian church.

Let us contemplate these words of Jesus until we begin to appreciate the sublime audacity of them and to realize their supreme weight and worth:

"If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him."

"He that hath seen me, hath seen the Father."

"He that seeth me, seeth him that sent me."

And this teaching of their Master's the apostles devoutly believed and joyfully proclaimed. John says: "The only-begotten Son, who is in the bosom of the Father, he hath brought him out to view."

And this profound truth Paul emphasizes by repeti-

tion. He speaks of Christ as "the image of the invisible God"; and he says that we have "the light of the knowledge of the glory of God in the face of Jesus Christ." He declares also that "God was in Christ, reconciling the world unto himself."

And the writer to the Hebrews, relating Christ to God, says that He is "the effulgence of his glory, and the very image of his substance."

From these, and many such passages, it becomes clear that the way to know God is to know Christ. The true line of approach is not from God to Jesus, but from Jesus to God. It is the historical Christ who reveals the eternal Father. If we would know what God is like, we must not go to the pagan religions of past or present, nor tarry even with the partial revelations of the Old Testament, but we must know Jesus Christ with a knowledge which is both intellectual and spiritual. Yes, God is like Christ, for "in him dwelleth all the fulness of the Godhead bodily," that is, He is "the whole glorious total of what God is."

We learn what are the moral qualities and attitudes of God from what He has shown Himself to be in the character and teaching of Christ:

Christ's view of human nature is God's.

Christ's attitude towards sin is God's.

Christ's sympathy with men is God's.

Christ's standard of righteousness is God's.

Christ's personal perfections are God's.

Christ's teaching is the articulation of God's mind.

Christ's redeeming passion is the expression of God's purpose for the human race.

And men's attitude to Christ is their attitude to God, for "whosoever denieth the Son, the same hath not the Father."

The significance of the Incarnation is, that in Jesus Christ God took human embodiment that He might redeem and reconcile unto Himself a sin-enslaved and alienated race. The old idea that Christ stood between sinful man and an angry Deity, to ward off the stroke of judgment, is a mischievous perversion of the New Testament revelation. God's attitude towards us is not other than Christ's, and what Christ's attitude is the New Testament unmistakably shows.

Perhaps the most revealing words in the writings of the New Covenant are those which Christ used in His great intercessory prayer, when He said, "Holy Father." Their special revelation value is due to their conjunction. The idea of God's majesty was not new, and the idea of His mercy was not new, for Isaiah had proclaimed the one, and Hosea the other. Under the Old Covenant men had come to know something of the holiness of God and of His love, but the combination here of the two ideas "is something which in height and depth, in length and breadth, had never before been realized." Each of these words takes on a new significance from its association with the other. Only Jesus could, and He historically did, reveal God in the character of holy and loving Fatherhood. To understand what God is like, we must growingly appreciate the moral values of holiness and love, and the supreme moral value of these in conjunction as revealed in Jesus Christ. Let us consider, then, for a moment the first.

The Holiness of God

By Israel's divinely appointed laws and institutions the people were taught that God was holy. Now, this conception of God has at least two aspects:

First of all, it points to the infinite sublimity of

God, to His awful majesty, His supernal grandeur, His blinding glory. Because of this, no man could see God and live; because of this, He might be approached only in the appointed way, and that was by means which veiled, while they reflected, His absolute holiness.

The other aspect of this conception of God is ethical, in which view His holiness is the sum of all moral excellence and "is a character rather than a trait of character."

Holiness in God means moral purity and intolerance of sin, and this truth, in one view, puts infinite distance between Him and our sinful selves. This fact is reflected in the conditioned and restricted approach of the Israelites to God under the Old Covenant. But, in another view, the divine holiness warrants the hope that distance between Him and ourselves shall be done away, for His holiness is the evidence and expression of perfect goodness, and God, being perfectly good, cannot have one moral standard for Himself, and another for His moral creatures, and so His purpose is to make us like Himself. "Become ye holy, for I am holy."

Now, these two truths—the holiness of God, and His purpose to make His creatures like Himself in character—were both taught in the Old Testament, by way of declaration and exhortation, but they became a visible and potent reality in Jesus Christ. In Him was all moral excellence, and He came to make men like Himself. God's holy character and purpose are given concreteness historically in the Person and work of Christ, so that we know God by knowing Him. God is like the sinless and self-giving Christ.

But, in His prayer, Jesus did not say, 'Holy God,' but "Holy Father," from which He would have us to

learn that infinite holiness is also infinite love; so, let us now think for a moment of the latter.

The Love of God

Not easily is mental transference made from the holiness of God to His love, for these appear to stand in sharp contrast to one another. With God's holiness we associate the idea of remoteness, but with His love, the idea of nearness, both ideas being conceived of, not as spatial, but as spiritual. As the Holy One, God is "high and lifted up," He "inhabiteth eternity," and "dwelleth in light unapproachable," and it is this which makes it difficult for us to think of Him as infinitely loving and unspeakably near.

And there is another difference between the holiness and the love of God, which places them in different categories, and which does not lead us naturally to think of them together, this namely, that, while holiness is essentially personal, love is necessarily social. Holiness tells of what God is in Himself, apart from any relations; but love brings Him into relation to others, for wherever there is one who loves there must be those who are loved.

But notwithstanding this contrast and difference between holiness and love, God is revealed in the Old Testament as characterized by both. There His love is in evidence scarcely less clearly than His holiness. Hosea is the great preacher of the deep, changeless, unwearying love of God, a love which does not wait to be drawn out by its object, and which is not withdrawn when it is despised.

But this revelation in the Old Testament, that God loves, is carried forward in the New Testament to the declaration that "God is love." In interpreting this

declaration two errors must be avoided: On the one hand the error of supposing that God is impersonal; and, on the other hand, the error of supposing that love is His personality. Surely what is meant is, that love is the living active quality of the Infinite Spirit, the quality which motives all His actions.

Now, in a measure, however small, we may learn what divine love is from what, at its best, human love is. Its radiant, distinguishing characteristic is unselfishness, expressed in lavish self-giving. As to what lengths along this line mothers will go for the sake of their children we are not without illustration. But this quality of love in us is far transcended in God, reaching a degree of unselfishness which we could never have imagined, and can know of only by revelation, the revelation in Jesus Christ of a love which is sacrificial and redemptive.

Christ's character is exhibited in His work, and His work was consummated at Calvary. If we would know that "God is love," and appreciate, in any degree aright, the meaning and worth of His love, we must go to the cross of Christ. There we see love laying down its life for sinners. That is a revelation absolutely new, and which stands forever alone. In Jesus the love of God is historically demonstrated, being revealed in "concrete human life and personality." Just as we know that God is holy, by knowing Christ, so also we know that He is love by knowing Christ. It is not Christ we know by knowing God, but it is God we know by knowing Christ.

But one more thing must be said, and it is the greatest thing of all. The full and final revelation of God is not that He is holy, nor yet that He is love, but it is that He is holy love. In His intercessory prayer Jesus said, "Holy Father," an address which sums up His revelation of God, telling, as it does, of His "severity

and goodness" perfectly exhibited in the work of redemption.

References in the Old Testament to the Fatherhood of God, when all men are in view, point to Him as their Creator. "Have we not all one Father?" "Hath not one God created us?" And only when Israel is in view is the idea of redemption associated with the relationship, and that perhaps, in one passage only (Isa. 63:16), so that we are warranted in saying that the revelation of the redeeming Fatherhood of God awaited the coming of Christ. Father, used of God, connotes all that we associate with ideal human fatherhood, only vastly more. In it is resident all that is meant by "God is love."

And so we are shown that God is holy love. Holiness and love are not in conflict in Him, but together reveal what He is in Himself and in His relations to men. Awful majesty and tender mercy are in perfect harmony in the divine nature. Holiness is the heart of God, and love is the heart of holiness, and this holy-love is perfectly revealed in the Person and work of Jesus Christ, and there revealed for our believing apprehension.

God could not love as He does if He were not holy as He is, and He could not be holy as He is if He did not love as He does. Christ is the revelation of both these truths. His holiness was no handicap to His love, and His love never compromised His holiness. He who is "holy, harmless, undefiled, and separate from sinners" is the One who pours out His life for our redemption. His holiness struck a sense of guilt into the hearts of all with whom He came into contact, and His love offered them full forgiveness. His perfect holiness presented the standard of righteousness which God requires of us, and His sacrificial love provided the means whereby we

might reach that standard. Jesus was the perfect embodiment and exposition of holy love, and the cross is the crown of that exposition. That supreme sacrifice was the revelation at once of God's righteous character and His redeeming passion.

In a pursuit of the knowledge of God we would have to contemplate His wisdom, power, justice, truth, and other attributes, but what is central and dominating is not any of these, but His holiness and love; these are the terms in which the nature of the Eternal must be defined, and they must be interpreted in the light of Calvary.

"Christ's experience in its fulness shows how we must think of God," and it is such a God as Christ reveals who asks for our trust and love, and who, when and as these are given, will beget in us, by His Spirit, His own holy love.

> Oh, this is life, oh, this is joy,
> My God to find Thee so.

EDINBURGH, SCOTLAND.

THE GREEK AND THE FULNESS OF THE TIME

By John Alfred Faulkner, Drew Theological Seminary

What was it in Greek philosophy which prepared the way for Christianity in the sense that its teachings, either through their excellency or their fault, opened the gate to the Christian appeal? It is not meant that the background of early Christianity was philosophy, that it won its disciples among men who were disillusioned by their studies of Greek thinkers (though this was true in some cases); the effort simply is to estimate the rich fruit of Greek thought as a pedagogue to Christ.

Christianity did not win its main victories among the cultured, though it won the cultured; it was the weak things of this world which confounded the mighty. The "doctrinaire culture of the upper classes" was not its aim, and probably Deissmann is right in thinking that all the ancient philosophy that enters into the background of primitive Christianity is simply so much of popular wisdom as had filtered down to the lower classes.[1] But in the second century and after, Christianity was meeting men who praised Socrates and knew their Plato, and their knowledge in this field was either a hindrance or a help to their receiving Christ. There was in fact a Greek preparation, and we must estimate it.

For our purpose it is not necessary to go beyond

[1] *Christianity and the Lower Classes*, in *The Expositor*, ser. 8. vol. 7, p. 212, 1909.

Socrates (469-399 B.C.). He was not so much a philosopher as an educator. His question was not, What is truth? but, What do you know? But in stimulus to thought and to getting down to the roots of knowledge, no philosopher ever worked as efficiently as he. What was his central principle? It was the motto on the oracle house at Delphi, *Know thyself*. Man must find in himself, not in nature or external things, not in the gods, but in his own soul, the chief thing to consider and to know. To do this he must presuppose his own ignorance, search through his own being for the true basis of things, and find out what he knows, or does not know, by self-criticism.

The chief thing in man to know is the moral law or principle. Socrates, says Augustine, is remembered as the first who turned universal philosophy into the correcting and regulating of morals.[2] This morality is founded on reason and the nature of things, not, as believed hitherto, on tradition. Morality is virtue, and it rests on knowledge, which is obtained by dialectics working on facts. By induction we get a conception true to each relation or being. Since knowledge of oneself is both the foundation and means of virtue, no one does evil except in ignorance. The good is also the useful, and *vice versa*. It is also therefore the normal or legal. The highest norm is the state, the highest virtue is self-control, and the highest social duty is friendship.

Here was a preparation for Christianity. No one can know God unless he has looked into the depths of his own soul, nor find God unless he turns, in repentance from what he saw there, to Christ. That moral self-judgment which Socrates stood for is so far thoroughly Christian. "I have heard Pericles and other great

[2] *De Civitate Dei* 8.3.

orators," says the dissolute Alcibiades, "but though I thought they spoke well, I never had any similar feelings. My soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas [Socrates] has often brought me to such a pass that I have felt as if I could hardly endure the life which I am leading."[3] The highest task of Christianity takes hold of the moral-religious interests of men, and therefore the first step is to look within to find the deepest needs which Christ only can satisfy.[4] Socrates struck as a teacher the first note in the Greek world on the moral consciousness of man, and thus started a development which prepared the way for Christianity.

However there was a negative preparation as well. Socrates had no sufficient light on God, sin and salvation from it or on immortality. While he ridiculed the fables about the gods he sacrificed to them and paid them homage. Contrary to the charge under which he was condemned, he brought in no strange gods, much less the true God. In religion, therefore, he left something to be desired. Nor in morals did he secure the foundations. His intellectualistic conception left out the will and religious sanctions and illuminations, besides being faulty in its positive teachings. Marriage was only for the begetting of children, and sex relations outside of it were entirely free.[5] He took his scholars to the hetairea Theodota and talked with her over her arts in catching men.[6] An independent principle of life, resting on a higher norm than "Know thyself," failed with Socrates. In this he was one with ancient morality, which took the so-called natural for granted. There-

[3] Plato: *Convivium* (Banquet) 39. *Cf.* p. 562, Bohn tr.
[4] Baur: *Sokrates und Christus*, in *Abhandlungen*, p. 248.
[5] Xenophon: *Memorabilia* 2. 2, 4.
[6] *Ibid.* 3. 11.

fore he did not even reject pederasty in itself, but only for himself.[7] It was not Socrates' fault that he could not give his people either a dynamic for morality or a living relation with God.

Plato (428-348 B.C.), the pupil of Socrates, the divinest mind of pagan antiquity, agreed with his master in making everything depend on knowledge. This knowledge is much more than of things of sense. The mind, which is "lord of itself and all the world besides," goes far beyond these to the types or models of things existing in eternity. In fact the soul itself beheld these things before it came into the body, and its earthly knowledge is only a broken recollection of what it knew before. These eternal types, or first intelligibles, are ideas or images in the Divine Mind, furnishing the models and essence of creation. This perishable existence implies the existence of the perfect and immortal; the good and holy here, the eternal goodness there. It is for us to go forward from the imperfections of this earthly state till we pierce the veil of time and look upon the absolute divine ideas of things which alone are true and real.

Is there a God behind this frame of things? Yes, but it is impossible to apprehend and declare Him. He is supreme intelligence, the cause of all things (but see below), incorporeal reason, self-existent, eternally the same, apprehended only by pure intellect, all-wise, almighty (except as restricted by the intractability of matter), free, and good. He framed the world after the eternal Idea in his mind out of already existing matter, which is thus a second eternal principle in the universe, as the Idea (or *Logos*, λόγος, λογισμός τοῦ Θεοῦ) may be looked upon as a third eternal principle. Everything

[7] *Ibid.* 1. 3, 14; 4. 1, 2.

is fashioned according to its type or idea. It is uncertain whether these ideas had a separate existence or were only thoughts immanent in the Divine Mind.

But God could not create directly. He was too high to mix himself with matter. He created a subordinate Deity first, a guiding spirit or Demiurge who was a mixture of both Idea and matter, and thus the mediator of both. This Soul of the World kept up the laws of temporal change and molded into appropriate forms everything we see. The world could not be perfect, because there is an inherent stubbornness in matter which at the same time is not simply the things apparent to the senses, but the inner substance which exists after every property has been removed. On account of this eternal and necessarily imperfect matter, evil is inevitable. The world does not perfectly embody the eternal Idea, but worldly things are only the obscure images of the divine thought. There were inferior spirits or deities governing the earth, moon, sun, and stars, forming men, animals, plants, and so on, and watching over them, as well as little deities corresponding to the gnomes and fairies of Teutonic mythology.

Though man was created by one of these deities, his soul in part sprang from the Supreme, by creation, not emanation. As the higher spirits guided the world, so man's spirit was to guide the body, though unfortunately the matter to which man was united exposed him to sin. From the struggle thus resulting comes evil. Though souls are thus subject to the laws of the universe, they have freedom for obedience to higher nature and the order of the intelligible world. God is absolute goodness, and the supreme good of man is the knowledge and imitation of God. Everything is good as far as it proceeds from God, retains His impress, and

has the qualities of the ideas of moral perfection. The things men ordinarily account virtues, like health, high birth, riches, honors, are good only with virtue; otherwise they are evil. Virtue is lovely in itself, and to be loved independently of rewards. It is the best representation of the divine ideas—it is itself divine. Being divine it cannot be taught, but must be divinely communicated—the inflowing of the Good. The object of knowledge and life is assimilation to the highest good, that is, to God; and it results in wisdom, fortitude, temperance, justice, and holiness. Its first stage is εὐδαιμονία, happiness.

The body is a prison. It is composed of matter, and therefore cannot be brought into harmony with the good. It must be subdued and renounced.

Friendship, or attraction, exists even between particles of matter, much more between souls. Like attracts like. Souls are pre-adapted to each other; but this attraction in its highest form is only between spirits retaining some measure of their original purity. True friendship, therefore, can exist only between the good. Love is of three kinds, sensual, mixed, and psychical ("Platonic").

"And thus, Glaucon," says Plato in closing his *Republic,* "the tale has been saved and has not perished, and may be our salvation if we are obedient to the word spoken. And we shall pass over the water of forgetfulness, and our soul will not be defiled. Wherefore my counsel is that we hold fast to the heavenly way, and following after justice and virtue ever, considering that the soul is immortal, and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go around

to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been reciting."

To all serious and noble minds Platonism was a positive preparation for Christianity, which is the flowering out of its finer ideas and the correction of its imperfect. But there was, as in Socrates, a positive coming short. Both in his fundamental theories and in practical matters there was no sufficient guarantee either for truth or virtue. In the *Phaedrus* the sensuous love of boys or men is depicted in glowing and seductive colors, and though pederasty itself is rather discouraged than recommended, it is looked upon as a venial fault, if not left in uncertainty. But in the *Laws* it is something against nature, which cannot be tolerated in a well ordered state. Social morality in the understanding of Jew or Christian was out of the view of even Plato. Marriage was only for the procreation of children for the state, and in other respects no fault attached to what we call sexual sins. The moral side of marriage and the family did not exist. We cannot be surprised, therefore, that in the *Republic* community of wives and children is ordered, and the state looks after the latter. Work and trade are too menial for citizens, and slavery is taken for granted as the appropriate position of those who are incompetent for intellectual pursuits or moral freedom. Slaves are to be taken from barbarians (or those not Greek) and are not to be treated confidentially or indulgently.

A Platonist truth-seeker who came face to face with Christianity would be apt to feel that he had had premonitions of it, that he had been living in a half-way house and was therefore ready for a theism more

definite, a morality stronger, purer, and larger, and a religion deeper and more satisfying.

If Plato was the seer and philosopher of Greek antiquity and its literary genius, Aristotle (384-321 B.C.) was its comprehensive scholar and the systemizer of all its knowledge. In the first circle of hell,

> I saw the master of them that know
> Sitting among a philosophic household.
> All gaze on him, all do him honor.[8]

He has not the warmth of Plato's theism or the wistfulness of his mysticism, but he is not without God, though he speaks of Him very indefinitely. God is the unmoved mover and final object of all things, though not the creator, enjoying forever that bliss to which we can only at brief moments attain, that is, in thinking upon thought. He could not think on anything less than Himself, else He would suffer degradation, an Oriental idea which precludes revelation, religion, Providence, and prayer. Man is not entirely physical, for he has something which probably belongs to the ethereal essence of which the outer heavens and the self-conscious, happy stars are composed. Thus man by his reason has a direct connection with the sphere of the eternal and the blessed, though Aristotle does not affirm his immortality, and there has been much debate whether he believed it or not. His fundamental view is that the reason, or highest part of man, is divine and immortal; but memory, thought, and understanding belong to the lower soul, and as this ceases with death, conscious existence also ceases. No one can partake of God, or become like Him. He works upon the world, not consciously, but by necessity, like magnet upon iron.

Aristotle had his own explanation of the history of

[8] Dante: *Divina Commedia. Inferno* 4.

religion. The stars are, or contain, gods or spirits, which were originally worshiped. They later took on a mythic form, and there was invented for them human and animal figures and a human history. The oldest religions were the purest, faith in the divinity of the stars, those moving potencies from which proceed the movement of the spheres. In later attributing human qualities to the stars or star gods man forgot that those gods are much more divine than man. Anything true in this oldest idea of the gods did not come from revelation but from man's reflections over his state in sleep, or in nearness to death, or from observations of meteoric phenomena.

Though Aristotle contradicted Socrates' and Plato's view that no one could be willingly evil, he held that evil is only immoderateness, or good itself according to potency. The end of action is happiness, the measure is the golden mean, and the highest is contemplation. Yet he says that mercy is weakness, and the perfect man should be reckless in hate and love. Slavery is based on nature, and it is justifiable to reduce to that state races intended for it. Woman is stunted man, and no efforts should be made to emancipate or improve her—here against Plato.

With all the achievements of this mightiest intellect of pre-Christian heathendom, we cannot make him a substitute for Christ. He had not the true idea of man or of God in whose image he is made—God the living Father of souls, not a stream of influence who, without thought, without conscience, is the cause and goal of the universe. God, he believed, did not create the world and does not care for it, though the world without knowing it moves toward Him. And like all ancient teachers, Aristotle had no message on sin and salvation. And so he accommodated himself to the unclean mythology of

his people, and encouraged it for political reasons. Christ had still something to offer to the followers of Aristotle, even if his perfect dialectic became the engine which drove the theological logic-choppers of the later Middle Ages, who always called him "the philosopher."

Stoicism was one of the most fascinating philosophies of antiquity (remember, all ancient philosophies were also religious), and it flourished for 500 years (say, 300 B.C.-200 A.D.), a refuge for many noble spirits. In fact it has become a modern cult, a rival of Christ. Men like J. A. Farrer have made the finest sentiments of its later moralists, like Seneca, a contemporary of Christ, and Epictetus (first century), an altar at which to worship, holding up to scorn some crude harsh sentiment of a church Father, who pales away in his barbaric conscientiousness beside the classic grace and mild reasonableness of the Stoic teacher.[9] Certainly the *Thoughts* of Marcus Aurelius (d. 180 A.D.) and the *Manual* of Epictetus, the gentle slave who knew a secret of peace, have been a delight to thousands trained under Christianity—two of those high minded pagans whom Zwingli and Wesley expected to meet in a better world, and two others of whom even the pupil of Aquinas, Dante, saw in Paradise (*Div. Com., Par.* 20, 106-126).

Stoicism goes back to Cynicism, of which a word. Antisthenes taught that virtue consists in stern contempt of riches, honor, and learning, in hard fare and poverty. Of him the story is that Socrates said, "I see your pride through the holes of your coat." The most celebrated was Diogenes who, with his tub, has gone into the literature of the world. Zeno (340-260 B.C.) was the founder of the Stoics, and wanted to teach a more practical doctrine than Plato and Aristotle. He taught

[9] See Farrer: *Paganism and Christianity*, London and New York, 1892; new ed., 1910.

that all who were not wise in the Stoic sense were to be looked upon as strangers, enemies, and slaves, and that courts, gymnasia, and many temples should be banished from his state.

The Stoics had no God in the Christian sense; they were monists, you can hardly say whether pantheistic or materialistic. There was no such thing as an immaterial substance behind the universe, as Aristotle said. God and matter are the same. God is the unity of the whole system of things, a subtle fluid, fire, ether, spirit, that penetrates everything. If you ask a Stoic, What is God? he replies, What is God not? Since God is all, everything is determined from eternity by an unending chain of causes. Man's will is free, yet he cannot avoid willing as he does. Every act of will is determined by another, and all are bound together as unchangeable fate or divine foreordination. It follows from this that God or fate works evil and good, and that both are necessary. Evil is as unavoidable as it is a nullity, "If I become bad," says Cleanthes, "and do not follow the lead of Zeus and necessity, yet I shall follow it nevertheless."

The soul partakes of the universal ether or fire or world spirit and will eventually return to it. Chrysippus thought only the souls of the wise would survive, while others thought that the souls of the cleansed would mount up to the stars and become themselves sphere-shaped stars. As to the popular religion, like Aristotle the Stoics despised it in their hearts but respected it outwardly. If you want many gods you can have them, because everything is a part of divinity. God has given to every man a genius or demon, says Marcus Aurelius, which is a torn away part of Himself.

Like Platonism and Christian Science, Stoic ethics

goes back to knowledge. Knowledge is action, the product of the will setting the soul agoing; so it is both an art and a virtue, though also involved in the universal chain of things. Particular virtues are only different names for the one chief virtue, insight or the highest knowledge. The highest good is simply living according to nature, or the universal soul of God. The Stoic wise man is he who possesses reason, knowledge, and therefore virtue, in its fulness, without opinions, without passions, who knows everything (in his own mind), can lose nothing, is free, needs nobody for his happiness, by his reason takes on God=the universal reason=fate, so that he wills what God wills, and nothing can offend him because he has discounted everything beforehand. He goes around with the calmness of a god.

But in spite of fine sentiments Stoicism left something lacking. There were two or three courses open. The Stoic could condescend to the crowd, practice a clever "economy," and do as the people did; or he could place himself high over law and custom and act arbitrarily. He himself is his rule of right. If he wants philosophical detachment and impassibility, he stakes everything for that. If he wants the ordinary pleasures of the passions, he can have them—lies, love of boys (pederasty), unchastity, and even Oedipodean and Thyestian wickedness. The three masters of the Stoa thought pederasty was either right or indifferent, and they all believed in the use of suicide on occasion. In spite, therefore, of the recommendations of our Humanists to study the sweet reasonableness of Epictetus rather than the harsh religious imperialism of Tertullian, we feel that Stoicism as a religion paved the way for Christianity as much through its ignobler, as its nobler, features.

But the chief preparation which the Greeks made for Christianity was the almost universal diffusion of their language over what came to be the Roman Empire. What was the cause of this diffusion?

1. The intrinsic superiority of the language, and especially of the Attic, which was the form in which it became standardized. The Athenians took pride in their language, and strove to make it as beautiful as possible. "No thought was too noble, no conception too profound, no distinction too precise to tax its resources." 2. The political supremacy of Athens. By a series of events which it is not necessary to relate here there came a union of Ionians and Athenians. The former loved ease and wealth, and they left the literary work to the latter, who as the more influential generally pressed their language everywhere. "Attic then stepped into a position similar to that once held (before Germany's hegemony in Europe) by the alliance of English and French, English representing the politically powerful and the colonizing and commercial people, French the language of culture and the courts." The one Greek tongue in its Attic form, as modified, took the place in antiquity that both French and English once held in Europe. 3. The commercial activity of the Greeks. Their houses were in every important seaport in the world, where their commercial classes spread their language. All who had anything to do with them learned their tongue. 4. The Greeks were the colonizers of antiquity. On every shore of the Levant and Mediterranean, and in numerous inland towns and cities, they planted their citizens, and a miniature Hellas arose in a thousand favored spots. Like England, the Greek homeland was small; like England, its far flung colonial line went forth into all the world. 5. The conquests of

Alexander the Great unified the world, and those and other influences made it in a sense a Greek world. He founded Greek centers in all lands, and the business of his administration was carried on in Greek. The same was true after his empire had broken up. Greek continued the official language, and Greek professors and tutors were everywhere. Under Roman unity it was the same. Not only was Greek understood by every educated person in the Roman world, but thousands who were not technically educated learned it as naturally and for the same reasons as foreign settlers in America learn English. The world-language which thus resulted was the κοινή, and in that language every preacher of the Gospel was understood by nine-tenths of his hearers all over the Empire, and in that language the New Testament was written.

Yes, Greek was a preparation of incalculable importance. Without it, speaking after the manner of men, Christianity would not have been. When Paul wrote to the Romans he wrote in Greek, though he could easily have commanded Latin. When the Emperor Marcus Aurelius wrote his *Thoughts* he did so in Greek as a matter of course. When Hermas wrote his *Shepherd* in Rome about 140-150 A.D. he used the same language, as did Clement, the presbyter-bishop of Rome in 97. The Jews in that city put up their tombstones cut with Greek words. The Christian inscriptions in the catacombs of Italy till the middle of the third century were mostly in Greek. Italy needed no Latin Bible at first—everybody understood Greek. Therefore the beginnings of the *Itala,* or Vulgate, are supposed to have been, not in Rome, but in Africa, which founded church Latin.

Graecia capta ferum victorem cepit, et artes
Intulit agresti Latio. . . .[10]
Non possim fere, Quirites,
Graecam urbem.[11]

Note Socrates and the church Fathers. Justin Martyr (about 150) says that if his opponent "does not dare to speak out, like Socrates, he proves himself no philosopher but an opinionative man. At least he does not regard that Socratic and most admirable saying, 'But a man must in no wise be honored before the truth [Plato: *Republic* 10.1, p. 595; Bohn: p. 284, Jowett: p. 307]" (2 *Apology* 3.) "It is by the influence of wicked demons that earnest men such as Socrates and the like suffer persecution and are in bonds, while Sardanapalus, Epicurus and the like seem to be blessed in abundance and glory" (*ibid.*, c. 7). "Socrates, who was more zealous in this direction [that is, in considering and proving things by reason] than all of them, was accused of the very same crimes as ourselves. For they said he was introducing new divinities and did not consider those to be gods whom the state recognized." And more of much interest. "For no one trusted in Socrates so far as to die for this doctrine, but in Christ, who was partially known even by Socrates, for He was and is the Word who is in every man," etc. (*ibid.*, c. 10). Tatian about the same time excepts "the one Socrates," (with emphasis on "one") from the bad heroes and demigods of Greece (*Address to the Greeks* 3). Athenagoras refers to Socrates and other philosophers condemned, but claims that, as their condemnation did not really affect their high reputation, so the calumny against us Christians does not cast any shade upon us, whom God approves (*Plea* 31). Apollonius also: "Just as the Athenians passed an unjust sentence of death, and charged him falsely, because they yielded to the mob, so also our Saviour was at last sentenced to death by the lawless" (*Apology* and *Acts*, ed. Conybeare, p. 47). On the whole subject see Harnack: *Sokrates und die alte Kirche*, in *Reden*, 1904, 27-48; J. Gefftken: *Sokrates und das alte Christentum*, Heidelberg, 1908.

[10] "Captive Greece has captured the ferocious conqueror, and has brought the arts into rude Italy" (Horace: *Epistolae* 2. 1, 156 f.).

[11] "I cannot bear Romans, a Greek city" (meaning Rome) (Juvenal: *Satirae* 3, 61).

MADISON, NEW JERSEY.

ARCHITECTURE AND ARTICULATION

By Rev. Fred Smith, Pastor First Congregational Church, Newton, Kansas

Significant among the trends operative in present-day Protestantism is the increased attention given to the matter of church buildings. It is no infrequent thing now to see Protestant congregations housed in buildings of cathedral-like proportions or built according to the pattern of a skyscraper. Some, manifestly, are investments in religion; others, evidently, are investments in religion and real estate. These latter are interesting especially to those who are concerned with the financing of a modern church in the downtown district of a great city. Their architectural significance is but incidental. More vital is that type of church building which is now associated with the task of religious education. Looking at these attached buildings one is often made conscious of how far we have to go before we see that desirable day when our religious buildings will be altogether beautiful as well as altogether useful.

In drawing attention to this double need we have come, in a paragraph, to the crux of the whole question of religious architecture as it is related to Protestantism. Until very recent years Protestantism, in those branches designated as nonconforming, has thought almost altogether of church buildings with regard to the fact of their utility. The necessity for church buildings was apparent; the need for a church architecture was not thought about specifically. It could not be otherwise when, for conviction's sake, men had to meet in conventicles. That which came to be called Protestantism

needed a great apologetic rather than a great architecture. All things called for the former. The latter was left in abeyance. Enough for our fathers that they had a place in which to meet. Here they could have their say and their sermon. Here they could present their apologetic and their argument. For their day and generation that was perhaps enough. It is not so for ours.

In this schooled age it needs no word of mine to emphasize the fact that there is a language which is wider than speech. There always has been. Spengler has said some wise words regarding this in the second volume of his massive work, *The Decline of the West.* Emerson pointed this truth into an aphorism when he said that "What you do speaks so loud I cannot hear what you say." And building is a form of doing. It is always a mode of speech. What men build may not tell us everything; yet their buildings always tell us something. There is no such thing as a dumb building. Architecture is vocalized silence. Men cannot build without simultaneously writing their autographs. In two singing lines Edmund Blunden has caught the truth of this in his poem on Forefathers when he declares:

> Names are gone—what men they were
> These their cottages declare.

So also is it with the churches which men build. This, however, they have not always remembered. Protestantism has suffered from this aberration. With the reasons for this—and it must not be overlooked that there were reasons—we are not here concerned. The fact of it is important to us in that it has presented us with a problem. Protestants can find a good deal of evidence in support of the sorry conclusion of "J. B." when he says about the way the church has suffered in the matter, that "a vast deal of church architecture has

been a mistake, a setback to its fine spiritual element." Happily we know that not all of what there is to Protestantism is revealed through its buildings. Protestantism has usually been more than its buildings, just as, oftentimes, Catholicism has sometimes been less than its buildings. In those specific branches of Protestantism of which we are thinking there has usually been great argument; there has seldom been great architecture. Looking upon the properties of wood and stone which our fathers have left us, we see the significance which they had for them. To our fathers churches were a shelter, not a symbol, except in so far as they were the expression of freedom. They desired a "Zion," a "Bethel," an "Ebenezer," in which they could have the Word preached. But for their children this is not enough. The demand today is for a church which itself shall be a standing sermon.

We have just indicated that, in one respect at least, our fathers thought of their meeting places in just this way. Whatever else these buildings might be they were a testimony to freedom. Here was a building which, by the very fact of its existence, was a proclamation of the right of a man to be a Noncomformist. The price of proclaiming that worthwhile right was very evident in that men had to build chapels, not cathedrals. It was a day when high thinking went with plain buildings. Now that the emphasis is along another line, it is well that we do not overlook the significance of our fathers' action. These men had sensed the ultimate truth that the essential dwellingplace of God is not in temples made with hands, but in a broken heart. In the New Jerusalem there will be no temple. There is always danger of our estheticism running away with our ethics. Whatever else we remember, we cannot afford to forget

the ultimate truth of which "J. B." speaks when he reminds us of that day when the Master and the apostles "in an age of temples and of hierarchies acted on the tremendous assumption that it was not the place which consecrated them, but they who consecrated the place; that the one temple was the human heart."

But this sorry, sinful world of ours is by no means yet to be regarded as the New Jerusalem. We still have need for temples made with hands. Working to that glorious day when the Spirit-filled soul will need neither shelter nor symbol, we must not overlook that at present the need for most of us is a church which is both shelter and symbol. This is the problem of Protestantism architecturally considered. It is not easy to do one's duty in the face of a dilemma. This, however, is no excuse for sitting down; it is all the more reason for setting out. Only when the church has finished its work will it be eliminated. Until that time arrives the church is the instrumentality of expression, argumentatively and architecturally.

Our concern here is with the latter of these two facts. We have already hinted at the limitations of architecture as a means for articulating our faith. It is well to define more definitely these limitations at this point. Architecture is a belated form of speech. It is preservative rather than predictive. It speaks the faith of yesteryear, even of yestercentury. What was a shelter to our fathers is speech to us. "Every fresh religious impulse," says Bragdon, "has always developed a symbology through which its truths are expressed and handed down." Architecture is long-lived in this respect. We do not build churches for a day. Some of us know the difficulty in our time of speaking religiously in our accent in a building preservative of a

past dialect of our faith. Ours is the sorry task, not of having to apologize for the might of a faith, but for its memory. Wise are they who know how so to forecast the years that the churches they build will not be an embarrassment to their children. Churches, like dictionaries, cost much to rebuild.

Protestantism has awakened to the necessity of this task in our day. A campaign of education has been carried on through magazine, periodical, and institute. Bureaus of church architecture have been established. Courses are being given in theological seminaries whereby students are given information on this subject. Thus Protestantism moves on to the new day of wider speech.

But there are difficulties. In attacking this task we are made aware that no architecture can be great which is merely the sum of one's differences from our neighbors. Essential to all great architecture is the note of catholicity. In his day Emerson said that churches were built on the tropes of Christianity. We are not yet emancipated from the bondage of this custom. One modern writer has reminded us that the early Protestants separated themselves from the Roman Catholic Church in the interest of a wider catholicism. Too many of our churches have been built in the interests of a religious provincialism which thought itself to be Protestantism.

A great architecture waits on the fact of fellowship. Protestantism as such has built no cathedrals because it has not learned to think sustainedly beyond the points of its differences. The "Free Cathedral" of which Von Ogden Vogt has written in our day cannot be until there is the wider fellowship. Protestants have too often spoken of being true to the faith of their fathers when

they should have been working to live in terms of fellowship with their brothers.

Then, too, a great architecture is related intimately to the matter of finance. It costs to build. Denominationalism cuts our purses to pieces. Of the consequences of the emphasis on religious education with regard to the matter of church architecture, where only a word can be said, that needed word seems to be that in this regard we must beware of repeating for our day the mistake of our fathers. A church school should be thought of in more than terms of utility. We are always in danger of seeing a part instead of the whole. We think in terms of acoustics, of accommodation, and forget the need of architecture. Much could be said in this connection, but our space is limited.

Protestantism has come to a day when it sees the need for calling a larger life its own. Not only must we have a great argument, we must have a great architecture. As yet our buildings are mainly echoes. Protestantism today is not architecturally creative. Yet we have gone far enough to indicate that we are leaving behind the era of that type of church building of which it has been written that it had neither "ancestry nor hope of posterity." We have come to the day when church building calls for more than mere thought concerning a shelter. A church should be a sermon in itself; a means of expression as well as a means for expression. It is for us to speed the day when, for Protestants in general, church architecture will be a sermon worth looking at.

NEWTON, KANSAS.

EXEGETICAL

THE NATURE OF TRUE RELIGION

Micah 6:1-8

By Andrew R. Osborn

This is a passage which should be studied in conjunction with the words of our Lord in Matthew 22:24-40 and other statements in both the Old and the New Testaments regarding the nature of true religion. No greater tribute could be paid to the description given by Micah than the fact that Jesus accepted it as containing all that was necessary for His followers.

In the original we seem to have a poem of seven stanzas. Hebrew poetry is simple in structure; it represents the outpouring of the heart without attention to exact form. In many ways it resembles free verse. Each stanza expresses one thought, and the form is determined rather by natural expression than by the exact rules of verse characteristic of classic poetry. It is not difficult here to follow the structure in the English version. In the present passage we have first a group of four stanzas corresponding to verses 1-5 in our Bible, verses 3 and 4 being taken together. This group of verses states the controversy. The remaining three verses, corresponding to three stanzas in Hebrew, contain the wrong conception of religion held by the people and the final statement of what true religion is, which George Adam Smith has described as "the greatest saying of the Old Testament."

Verse 1 tells how Jehovah has bidden the prophet

plead unto the mountains. After the manner of Hebrew parallelism the next clause repeats the thought, "let the hills hear thy voice." Then in verse 2 the prophet utters the complaint of Jehovah, appealing to the mountains, which in the parallel phrase are described as the foundations of the earth. This appeal to the mountains seems strange to the modern reader. Smith in *The International Critical Commentary* suggests it is because "the mountains have witnessed the whole course of Israel's history." This does not seem quite satisfactory. A more fruitful line of thought will be found in Isaiah 40 or Psalm 121. When Isaiah asks whether the people have not learned what the foundations of the earth teach, he points to the grandeur of divine power which they teach. The hills, to the Hebrew, like the starry skies, lifted him out of the temporal and petty into the realm of the eternal and divinely grand. When Micah represents the controversy as taking place in the presence of the mountains, he conveys much the same thought as did Spinoza when he urged that all the events of life are rightly grasped only when viewed in the aspect of eternity.

Eternity suggests ideas and purposes transcending the limited outlook of the present. To us the immediate present seems everything, to God it is but a fragment of a purpose that reaches across the centuries. The nation or the individual is poor that does not look before and after, interpreting what is now by what has been and what is yet to be. One of the greatest defects of our modern life is that we have lost perspective. This has always been a tendency with men, and so we find Micah directing the thoughts of the people backward to the great deliverances of the past, that wondrous way by which they were led from Shittim to Gilgal. Shittim

represented the way of the wilderness, for it was the last camping station before they crossed the Jordan (Josh. 3:1). Gilgal was the beginning of the new life in Canaan (Josh. 4:20). Thus the thought of these lines is virtually that of Newman,

> So long Thy power hath blessed me, sure it still
> Will lead me on.

But divine leading and protection are not without conditions. God is righteous; He fulfills His promises; but He expects obedience to His commands. The complaint of Jehovah is that His people have become weary in well doing, and through the mouth of the prophet He asks wherein He has wearied them. This is an interesting and pertinent question at all times. We lament the lack of spiritual vitality in the churches. Whose fault is it? Has God wearied us by nonfulfilment of His promises? If we reflect only in terms of the immediate present, we may perhaps suppose so, but viewed in the light of history and the unfolding of the eternal purpose the idea is not even thinkable. God's purpose never fails, and His promises are sure. This is in accordance with the justice of His character. There is then but one conclusion; the fault is in ourselves.

Verses 6-8 set out in three stanzas the conception of religion held by the people as against the true conception. The conceptions of religion held by men have been and still are many. Some think it consists in ritual; others believe in prophetic enthusiasm; others lay stress upon behavior. Micah lived at a time when the thoughts of men were not yet freed from the idea that God could be placated by offerings. He represents the people as questioning how they shall come into the presence of Jehovah, and dramatically arranges the offerings mentioned in an ascending scale. "Wherewith shall I come

before Jehovah and bow myself before the God of heaven?"

First there is the suggestion that a burnt offering should be brought. This meant the complete giving of something in sacrifice. According to the code of Leviticus the fire upon the altar, which was never to be put out, reduced the animal to ashes, which were reverently taken by the priest to a clean place without the camp. (Lev. 6.) The gift then was absolute. But what was given might vary in value. Calves were eligible for sacrifice when they were seven days old; a calf of a year old was therefore a precious gift. (Lev. 9:3; 22:27.) The rhetorical series of questions now magnifies the gift to thousands of rams and tens of thousands of streams of oil. Solomon had offered sacrifice on this grand scale (1 Kings 3:4); would Jehovah be pleased if men offered it again? The climax is reached with the thought that the first born son might be offered. As the story of Abraham had taught, no greater sacrifice could be required of anyone.

The answer to all these questions is that no one of these things represents what is required; what God wants is conduct and life. Here again we have an ascending scale. The first element in the good, as Micah conceives it, is justice. The Hebrew word is *mishpat,* judgment. It calls a law court to mind. There the judge hears and gives judgment rightly and justly. When we ourselves judge our acts, there is too often special pleading. We should try to look at them with the impartial eye of the judge, seeing ourselves as others see us, and every act should be of such a kind that the judge pronounces it just. This is the foundation of religion, and it goes beyond the task of paying a hundred cents on the dollar, for it takes in every detail of life.

But it is not enough merely to be just. Those who declare proudly that they have paid all they owe probably have a very limited conception of what is required of them, but in any case they are not truly religious, if they go no further. Upon the basis of justice must be reared the structure of mercy. The Hebrew word *chesed* has the thought of enthusiasm for others. There are two kinds of mercy. One kind is a sort of passive benevolence; it shows kind-heartedness when occasion is presented. The other kind is active; it is enthusiastic in behalf of others; it seeks to do them good, and when it sees their need it hastens to their help; it even seeks out those whom it can help. This is true mercy, the attribute of God Himself. It is the love that was in Christ Jesus our Lord.

The ideals of justice and benevolence represent two conceptions of religion. Some are content because they have done justly; others proclaim that their religion lies in kindly deeds. Both ideals have value, but the fulfilment of them is still but the foundation for the supreme superstructure, which is a life in communion with God. There are some who would begin with such communion, but this may not be. He who is not just and who does not love his fellow men cannot walk with God. The metaphor of walking suggests friendly communion. Such communion must be humble. The Hebrew expression is unusual in its form, and its meaning is difficult to define. It may mean either humbly or secretly. In either case it suggests the reverent consummation of human endeavor in the communion of the human soul with the divine. Such communion, when based on justice and mercy, is true religion.

New York.

"HOW MUCH MORE"

Hebrews 9:13-14

Howard T. Kuist, Ph.D.

"The natural man," says Sohm, "is a born catholic." He might have added, 'So also is the Jew.' For what the one seeks in the mass, the other finds in the Day of Atonement. Both feel that, what for them is the culminating point of worship, involves something done—something mysterious, something wonderful, something final, something which consciously quiets the condemning accusations of their sins. The New Testament provides a definite answer to this yearning in the heart of man for a worship in which something is really done. Rising to the high point of his priestly argument the author of the Epistle to the Hebrews draws a contrast *a fortiori* between the old and the new:

> "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:13-14.)

To speak of this argument as priestly is to recognize the author's point of view. For, as Moffatt has well said: "Religion in this Epistle is regarded as worship, and worship implies sacrifice. There is no access for man to God without sacrifice, and no religion without a priest."

The magnificent affirmation of these verses, at which the author has gradually arrived by well calculated steps,

is introduced in verses 11 and 12 by the simple yet majestic "Christ . . . entered . . . ." With what a wealth of amplifying imagery does our author endeavor to excite wonder and elicit faith on the part of his ritually-minded readers. "But Christ . . . entered . . . ." Let any present day reader examine the amplifying, pictorial—yet none the less real—detail which completes this sentence, and he will find answers to the what, where, how, and why of this awe-inspiring assertion. He will then be mentally prepared to grasp the full significance of the author's "how much more" of verses 13-14.

"How much more." The point is clearly one of quality. In what sense is the quality of Christ's sacrifice superior to the sacrifices of the old regime? Two points of superiority are involved, the one implying the other: A superiority of value, and a superiority in consequences.

Difference in quality implies difference of value. The value of the old sacrifices, as the author intimates, was merely ceremonial. The shedding of the blood of bulls and goats and the sprinkling of the ashes of a heifer were only a ceremony. Such sacrifices could only pronounce a man clean provisionally, could only avail to effect external purification. According to the Levitical code, when the worshiper had violated a precept or law he had automatically placed himself out of covenant relation with God. By offering a properly constituted sacrifice he might re-establish this relation. He would then be ceremonially clean, now sanctified "unto the cleanness of the flesh."

The sacrifice of Christ, however, was not merely ceremonial. In fact, it was offered in a higher sphere. It was a truly redemptive act. It was something su-

premely spiritual. As such it has a quality all its own and has just so much more value for the worshiper, for it accomplishes a genuinely spiritual result. His sacrifice transcends a merely ceremonial act involved in shedding the blood of so many dumb brutes. What fellowship can there be between a worshiper and an animal victim? A spiritual sacrifice involves personal identification between the worshiper and the one sacrificed. Consequently the worshiper experiences a real cleansing. His conscience is cleansed "from dead works to serve the living God." He is ready for spiritual service because he is now spiritually motivated. How incomparable, then, the sacrifice of Christ with the sacrifices of the old regime! How much more? The value of the one transcends the value of the other as the quality of the spiritual transcends the ceremonial. The consequences too are contrasted. The one is real; the other is provisional. The one cleanses the conscience; the other cleanses only "the flesh."

But the reader's mind is not satisfied at this point. What are values, and what are consequences without adequate reasons? 'Why,' asks the inquiring reader, 'is all this true?' The author, as though already having anticipated such a question, supplies the answer in the amplifying phraseology of the passage. This phraseology is based, as Westcott has aptly suggested, on the considerations that Christ's sacrifice was voluntary, rational, spontaneous, moral. Let us observe how these aspects of Christ's redeeming sacrifice are here developed.

First of all, Christ's sacrifice was voluntary. According to the author's language *He* "offered himself." His own will was behind His sacrifice. There was no compulsion about it. Imagine a bull being pulled from

the stall or a goat pushed out from among the flock to the appointed place of sacrifice before the altar. A beast had no choice in the matter; its death was its doom. But Christ's death was His opportunity. Would any of the readers of the Epistle recall the words of our Lord, as commonly known among them, and as reported to us in the Fourth Gospel: "I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself." Being voluntary the sacrifice of Christ carries with it the incomparable spiritual benefits of the new covenant already mentioned. What sacrifice was ever like His?

But the sacrifice of Christ was also rational. A death even on the human plane is vastly different from the death of a brute. It carries with it a rational experience. Had Christ been offered unconsciously how could His offering have been above that of beasts? But He "offered *himself*," says our author. As a moral being He went to the altar realizing all that was involved. His pain was more than physical. It had vast moment and deep meaning. Would any of the original readers of the Epistle, who themselves had first heard the word from the lips of those who had heard the Lord, recall the agonizing words on the cross, or perchance the triumphant exclamation of our Lord in the garden, "Nevertheless not as I will, but as thou wilt"? This rational element in Christ's sacrifice places it on a higher level than the animal sacrifices of the old regime, and consequently its results are just that much more superior. What sacrifice was ever like His?

Christ's sacrifice was also spontaneous. He *offered* Himself. Being "without blemish," He qualified as an offering. This also was a requirement of the old sacrifices. But, as affirms our author, "it is impossible

that the blood of bulls and goats should take away sins" (10:4). How could an offering on an animal level, however perfect, ever do that? All such a sacrifice could do was to pronounce a man ceremonially clean. Although such an offering involved a provisional reconciliation to God it was nevertheless impotent to "take away sins." It lacked that spontaneous element so characteristic of the supreme sacrifice: "Lo, I am come . . . to do thy will, O God" (10:7). Such words are suited only to one involved in high personal dedication to a holy cause.

Being under no external constraint, but "having loved his own even unto the end," the act of Christ in going to the cross had a spontaneity all its own, and consequently carries with it an efficacy all its own. His whole self was involved in the act. What sacrifice was ever like His?

The death of Christ was moral, "not a mere mechanical performance of a prescribed rite." His act was not self-denial, but the denial of self. To offer a sacrifice under the old regime cost the worshiper something, but to inaugurate the new covenant it cost Christ everything, the shedding of His blood, "his own blood." The death of a beast, involving nothing but the principle of animal life, was devoid of actual redemptional worth because it was merely the offering of its body. To kill an irrational brute merely released its blood for ceremonial purposes. Its blood was only as valuable as the price on its head. While it provided external purification, it had no moral adequacy behind it. But behind the death of Christ was His life. To shed His blood meant giving His life. This gave His death moral significance. Measured by the perfectness of His life, this gave His death a wealth of redeeming

worth. He was "without blemish." He had a perfect moral history behind Him. What sacrifice was ever like His?

Nor is this all. Since His offering of Himself was voluntary, rational, spontaneous, moral, it qualified as something supremely spiritual. He offered Himself, "through eternal Spirit" (διὰ πνεύματος αἰωνίου).[1] His real offering is in that eternal realm which brings the worshiper to the living God. Relatively Christ's death was at a given place and at a certain time, but really His act transcended time and space. A time span of nineteen hundred years cannot exhaust its meaning or its efficacy. How could the sacrifice of One who had "the power of an indissoluble life" (Heb. 7:16) be anything else than timeless and boundless in its redeeming efficacy? Having offered Himself "through eternal Spirit," He provides access for those who live under the limits of time and space into the eternal, unseen world, where time and space are no more. He brings us to the living God. Henceforth the worshiper lives in His service.

The foregoing exegesis harmonizes with the leading design of the Epistle, which apparently was to restrain Hebrew Christians from abandoning their new faith in Christ for the old ways they had already renounced. In keeping with this design the author does not attempt to show how intimately the two are related, but how vastly superior the one is over the other.

The Day of Atonement was the culminating point of the Old Testament ritual. These verses, using the Day of Atonement as a background, are the culminating point of the Epistle to the Hebrews. In the "how much more" of verses 13-14 the argument has reached

[1] The absence of the article favors reference to the person of Christ, not the Holy Spirit, and makes the phrase practically equivalent to 'through his divine nature.'

its highest peak. Here is the "something" which alone can genuinely satisfy the yearning of the natural man. Here is a Priest who Himself is the offering. Here, indeed, is something done—something mysterious, something wonderful, something final, something which deals adequately with the sinful heart of man, by actually bringing man into redeemed and vitalizing relations with the living God.

NEW YORK.

THE REVIEW

PRESENT THEOLOGICAL VIEWS

The cardinal doctrine in Christianity is that of the atonement of Christ. Around this center the great realities of life, sin, perversion of thought and action, perversion of will, punishment, redemption, and forgiveness. About this doctrine debate has arisen in all ages, and it still serves as the touchstone of fidelity to the historic faith.

While the fact of the Atonement has been recognized by all phases of genuine Christian faith, the theories regarding it have varied. It is a divine mystery, and no form of human thought is equal to grasping it. To express it otherwise, the Atonement is a great reality which different ages have conceived from different aspects, and which is greater than any individual conception of it. This fact is obvious to everyone acquainted with the history of Christian doctrine.

The question of supreme interest for modern thought is whether we can maintain our belief in this great reality. It has to be confessed that there has been a distinct tendency to regard it as purely moral influence without any objective value. Such a conception agrees with Unitarianism rather than with the view that regards Jesus as the incarnate Lord. The trouble with Unitarianism is that it has no Gospel which meets the needs of the people, and it becomes a dying cause. On a purely pragmatic basis this fact alone would indicate that there is something wrong with it, and it is interesting to note tendencies towards a return to something more like the historic conception. The best presentation of these newer tendencies will be found in a book published last year by Dean Shailer Mathews of Chicago, *The Atonement and the Social Process.* It is only a just estimate to say that, regarded simply as a

piece of consecutive thinking, this is one of the finest examples in recent theological literature.

Christianity in the opinion of Dean Mathews is "social rather than philosophical; organizing loyalties rather than metaphysics; a movement rather than a system" (p. 178). Instead, therefore, of seeking some fundamental principle or principles as a basis for doctrine, he follows the distinctively modern method of analyzing the forms in which belief in the Atonement has expressed itself. He borrows from recent psychology the idea of patterns. One of the merits of *gestalt* psychology has been the way in which it has pointed out that thought is organized according to different shapes or forms. What we perceive is not a series of sensations or impressions from the outside world, but a unity of form, it may be a circle, a square, a tree, an animal or a human being. These form organizations are of greater or less complexity, and it is characteristic of higher capacities that they are capable of grasping forms which are beyond the range of others. This idea of forms, shapes or patterns, which is in its essence the same as Aristotle's or Kant's categories, can be applied likewise to the higher organizations of the mind in thought systems, and it is in this way that Dean Mathews applies it to the doctrines of the Atonement.

A pattern arises from the innate tendency of the mind to use comparison to express what it has experienced, and, since all knowledge is built on sense perception, even though it is not confined to it, it follows that the comparisons are obtained from the external world of nature and humanity. When, for example, we speak of God as the Great King, we are obviously using a comparison. What we mean is that, just as a king is supreme over those he rules, so God is supreme over all things, only in a grander way than any human parallel can suggest. The idea of kingship is in this case the shape or pattern in which our thought is cast.

Sometimes the mind becomes so much enamored of the comparison that it proceeds to elaborate it without regard to the

relevance of some of the details to the subject under consideration. In literature this is characteristic of what is often called the classical simile. Greek and Latin poets had a special fondness for elaborating a compared picture for the sheer delight of dwelling upon it. Milton sometimes follows this practice, as, for example, when he elaborates the comparison of Satan's host with a swarm of bees. The danger of this practice, if it is applied to regions other than those of fancy, is that it tends to confound truth with the results of the working of the mind. This has happened repeatedly in theology, when a thinker has become so enamored of one particular view that he has elaborated it to the most minute detail. The elaboration of the doctrine of predestination is an illustration of what is meant.

Dean Mathews uses the word pattern in a sense more approaching that of the classical simile. It is the statement of a doctrine by means of a comparison which becomes, as it were, standardized, and which is often elaborated along the line of its special qualities, it may be to the obscuring of the essential truth of which it is a simile. This is obviously true, and the recognition of the fact is necessary for theologians of all schools. As Dean Mathews conceives them, "All Christian doctrines are patterns. They originated in the impulse to make something intelligible by discovering a likeness to something unquestioned. But among the various metaphors so used some ceased to be used as metaphors and became realities which could be analyzed and from which corollaries could be drawn. That is, they became patterns." (P. 31.)

Each age had its own pattern according to which it conceived and stated the doctrine of the Atonement, this pattern being drawn from the social institutions and processes of the time. The main theme of the book is to trace the history of the chief patterns that have been used in the course of history to set forth the doctrine of the Atonement.

First of all, there was the Messianic pattern, and the discussion of this may serve to indicate both the character of the method employed as well as the defect to which it is liable. In

his treatment of the subject Dean Mathews follows on more satisfactory lines than those followed by Dr. Baillie in his book, on *The Place of Jesus Christ in Modern Christianity.* Dr. Baillie's method was to approach the question by analyzing the experience of the early church and then to elaborate the idea of fellowship, which he found to be its essential characteristic. How the experience arose he did not discuss, but rather seemed to present it as something emerging out of a mist. Dean Mathews feels that the book of Acts "preserved the outstanding beliefs of the first Jerusalem community" (p. 45). He also does not discuss the origin of the beliefs, and his statement leaves it an open question what he actually does believe. Nevertheless he sees behind the beliefs a fact, and his attention is directed to the way in which the apostles interpreted that fact.

At the outset they used the pattern of the Messiahship to explain the life and work of Jesus, but immediately they encountered the difficulty, that to the Jews this pattern carried with it the idea of earthly sovereignty and power. "Both Acts and Paul," remarks Dean Mathews, "alike make it plain that the method by which these first Christians met the difficulty of a crucified Christ sprang from the Jewish social mind. It was the simple affirmation that the scriptures had foretold that the Christ should suffer and be raised from the dead." (P. 45.)

But here the Dean's acute mind has been misled by his own idea pattern. The fact of the case is that in the course of their history, under the direction of prophetic minds, the Jews had been led to look for some divine intervention in the future. Ideas must have habitation and a form, and the form may confine the idea and even pervert it. So the idea of a coming Saviour had taken the thought form of kingship, which, as Dean Mathews rightly remarks, sprang from the Jewish social mind. The disciples inherited this thought pattern just as much as the rest of their fellow countrymen, and they retained it after the crucifixion. So closely were the forms of earthly majesty associated with the pattern that to remove them was virtually to break it. The doctrine of a crucified Messiah was

a new pattern altogether, and the great question is how this new pattern arose. The simple affirmation that the Messiah should die and rise from the dead was certainly not derived from the Jewish social mind. Nor can we accept without question the idea that the new pattern arose in consequence of a process of adjustment.

There are two possible explanations of the belief of the early Christians. Either Jesus did not rise, and they evolved the idea of the risen Messiah as a sort of compensation complex; or Jesus did rise, and the assurance that He was alive resulted in triumphant faith. In both cases the fact that their faith took on a thought pattern holds good, but there is an essential difference in the two conceptions.

In the way in which Dean Mathews shows that thought on the Atonement has taken on patterns derived from society he has presented a line of thought which is by no means new, but which is well worthy of consideration. Moreover, in the constructive work at the end of the book there is much that is suggestive and of value. His treatment of the personality-evolving forces in the universe is in accord with modern thought, and is highly suggestive. But, if there be such forces, or, to use ordinary language, if there be a God, why should it be thought a thing incredible that these forces should manifest themselves on the plane of history, not merely in the process of illumination but in one of redemption? Even in the field of general philosophy it is now being recognized that a psychology without metaphysics will not do. Why then apply a psychology without metaphysics to religion? Why cast out such ideas as transcendence and immanence, even if we recognize that they are only thought patterns? After all, thought patterns may be our means of apprehending reality.

Dean Mathews agrees with this and sees values in historic doctrine, as for example in that of the Trinity, and he is right, but this doctrine involves not only creative but redemptive immanence. If this be granted as a reality, we have a framework in which we can fit either a philosophy of history or a

divine plan of redemption. Incidentally it helps our thought to recognize that atonement through the suffering of the innocent for the guilty seems to be part of the constitution of things, and we would prefer to interpret the death of Jesus in accordance with this line of thought than to regard it as an example of maladjustment. (See p. 198.)

Those who are interested in following the trends of thought in theology will read Dean Mathews' book with interest. It shows the great influence of psychology on modern thought. It has value because it is constructive in purpose, and manifests insight, and because it seeks to find eternal values in the life and work of Jesus. In the sense that it shows abiding value in the historic conceptions of the Atonement, it is also conservative.

Yet I cannot but think that its defect lies in what the author thinks is its merit, the divorce of Christian doctrine from metaphysics, and especially from a philosophy of history which embraces the idea of a redemptive purpose. It is when Dean Mathews forgets his theme and enters the realm of metaphysics (*e.g.*, p. 184 ff.) that he makes some of his finest statements and contributes in a very real way to the establishment of a new pattern, which shall fulfill and not destroy the faith of historic Christianity. It would be idle to assert that his statements will satisfy conservative thinkers, but they illustrate the fact that there are indications in more recent Modernism of at least a tendency to return to the standards and values of the Christian faith that have been held throughout the centuries.

ANDREW R. OSBORN.

CURRENT THOUGHT AND ACTIVITY

IT WOULD BE A GREAT THING FOR THE CHURCH IF IT COULD have a revived sense of the individual Christian's personal obligation to the unsaved, if he were made to feel his personal responsibility for his own private walk and conversation. This is a theme that every preacher will do well to enlarge upon, not only in the pulpit—where such matters are too much taken as a matter of course, but in his personal conversations as the pastor of his flock. Our present church organization and life are too full of undeveloped resources. The layman in most cases is content to attend a few regular "services," contribute to expenses, and then let the real work and burden of the church rest upon the shoulders of the pastor and a little group of the faithful. But does an organization with so many spiritual drones constitute a church in the New Testament sense?

Not long ago *The British Weekly* published an article by Dr. Charles Brown upon Our High Calling of God, and the excerpt below sets forth clearly the great central object of the church:

"Possession always involves responsibility. So we are illumined that we may shine. We see the glory of the Lord that we may reflect it. We are converted that we may convert, using our own experience as the weapon of our warfare. We are in the world to bring light to men—on the character and attitude of God, on the problems that vex and trouble men, on the meaning of life here and on the life hereafter. We are in the world not to imitate it, nor to keep on good terms with it, but to help to save it. We are to set the fashion, not to follow it, to be trail blazers. The Church is to show the world how people ought to live together. The individual Christian is to be a *living* epistle of Christ, a sermon on legs, bearing his witness bravely and sacrificially, striking a higher and purer note in conversation and in dealings, carrying the light of sympathy and comfort to men in hopeless darkness and deep trouble. A church exists in any neighbourhood for the sake of the neighbourhood, for its illumination, never to be patronised, to ask for outside support, to care more for institutions than for

souls. The church that loveth its own life loseth it. A church that cares more about orders and creeds and ritual, and its own ancestry, and is for ever discussing these things, than it cares for holiness and the saving of the world will lose its power to save the world."

While there are many noble exceptions, the minds of the overwhelming majority today are so engrossed with the material world that their spiritual natures are starved. And yet much of the unrest of the times comes from exactly this kind of famine. The lack of something real and satisfying and permanent leads to feverish attempts to relieve this want by endless devices to employ and improve the life that now is. *The Christian Advocate* opens an editorial with these words: "'Whether the things we care for most are at the mercy of the things we care for least,' that is a question troubling many minds today." This is an original way of putting the matter, and it is worth while to hear more of what this editorial writer has to say:

"In those graphic pen pictures drawn by Mr. Hindus in *Red Bread*, we are made to see the way in which the Russian peasants of revolutionary and post-revolutionary days are reaching out after ideals. They do not want simply bread, shoes and cosmetics. They want freedom, they want fullness and abundance of life. And when one of the more articulate speaks it is to reveal depths of spiritual interest and sincerity. Getting rid of the dominant desire to possess things has set the spirit free. Co-operation, even when forced, has revealed new possibilities in human contacts which give life added zest and purpose. Men, even in the throes of a great political and economic revolution, cannot hide the fact that they are incurably spiritual.

"And if this holds with some large degree of truth in the case of those who are most deeply involved in the most material aspects of living, how much more true is it of those whose spiritual vision has not been dwarfed and blighted by years of rigorous oppression and unbelievable hardship.

"But to repeat, Professor Montague's words 'whether the things we care for most are at the mercy of the things we care for least' describe a sharp issue in many minds today. Ma-

terialism in the world of common affairs, mechanism in science, influences that cannot be indicated by any of the phrases we use over and again have so tied up 'the things we care for most' with a soulless system that we wonder whether spirit and spiritual values have any independent and permanent existence. Are they flowers that for a day add a touch of joy and beauty to life and then miserably perish? Are they colors that tint the rainbow only to disappear as the eye beholds them?

"The sound impulse that lives in the demand that individual religion receive more consideration than in recent years, centers in such a question as we are raising. This demand is not for a swing back to the emotional excesses of a type of discredited revivalism. It is not the call for crude preaching that emphasizes outgrown, childish literalisms. It is far deeper and more worthy of mature religious development. Men want help in discovering the meaning of life. They ask for the facts that build a solid foundation of certitude and convictions under their most cherished values. They want to know what legitimate reasons there are for believing and acting upon the belief that the things we care for most are of the very nature of reality."

The anticipation of a religious revival is much in evidence. It is one of the frequent topics where the present condition of the church and the present state of society are under serious consideration. In the Christian press there are many efforts to define a revival and to discover the means of producing one. To state the case as politely as possible, some definitions and prescriptions are better than others. In fact, now and then we have such wholesome counsel that it deserves more than limited circulation.

One writer of this class is Rev. David Miller, pastor of the Sixth Avenue Baptist Church of Brooklyn, New York. In *The Bible To-Day* he answers the question, What Do We Mean by Revival and What Hinders It? In the course of his article he gives three reasons for seeking a revival: "For the enrichment of the spiritual life of the people of God," "for the recovery of a true conception concerning the function of the Church," and "for a more rapid solution of our social and

economic questions." Let us take here his remarks upon his second point:

"II. We should seek a revival for the recovery of a true conception concerning the function of the Church. There is nothing on which we need clearer thinking than this. The Church's mission is twofold, as set forth in the commissions given by our Lord to His disciples in the Gospels of Matthew and Mark. First of all, the disciples were to evangelize by preaching the Gospel to all the world and seeking to win men to allegiance to Jesus Christ. Behold the picture we have in the Acts of the Apostles, the wonderful triumphs which were won by the preaching concerning Jesus! What an impact those witnesses for Christ made on the world of their day! Through faith in His name men were made whole. The world was turned upside down. From time to time the Church has lost sight of the fact of evangelization as its main business, and each revival has brought about a return to this conception.

"The Church's second business is to teach men the truth as it is in Jesus. When men are won to Christ, they are to be taught the meaning of the Christian life and of Christian living. The life and teaching of Christ are to be unfolded and the nature of the life to which we are called in our Christian discipleship.

"What is the condition of the Church today? In many places this twofold conception of the Church's mission has been altogether lost sight of. In certain of our evangelical churches amateur theatricals flourish, while prayer meetings decay and are only kept from extinction by a few devout souls. On the notice board of a certain church the young women's club advertised that they would give a play entitled, 'The Blossoming of Mary Ann,' and on another board, 'Tommy's Wife.' We smile at it, but it is a tragedy, and if the angels weep they must shed copious tears at this.

"Here is a misconception of the Church and its business in the world. It is not treated as a divinely created and divinely authorized institution for the salvation of men and the building up of a spiritual life, but as a purveyor of what is believed to be a safer kind of pleasure than that found in the world. It is asserted that it holds the young people to the Church. But this we would repudiate by personal observation. We have seen bands of the choicest young people under the thrill of the fulness of life in Christ finding the highest joy and delight in

singing the songs of Zion rather than the world's songs, and in testifying concerning their spiritual experience. One thoughtful writer has said: 'The great danger of the modern Church is secularism.' With this remark we are in perfect agreement. As a deacon put it in one of our prayer meetings recently, 'There is too much flirting with the world.' It is this that leads to spiritual weakness and the lack of spiritual power. The commission of the Church is to save and sanctify human life, not to amuse. While charges of narrowness and Puritanism may be hurled at it, the Church will be clothed with the promised power from on high when it walks in the pathway of separation to which it has been called."

THERE ARE A GOOD MANY ANSWERS TO THE QUESTION, WHAT IS the trouble with the churches? A multitude of speakers and writers tell us that the main difficulty is that the church is too indifferent to social problems, especially that of oppressed labor. But the trouble goes deeper than neglect of any particular task the church should undertake. Before it can engage with very much success in any undertaking for the help of men it must have a clear grasp of its own nature and of the central mission its divine Founder gave it. As with other questions, if we are going to solve them we must first of all consider the background, and also the underground. Then we may get at the disease that is interfering with healthy life and fruitfulness. Dr. Samuel N. Shoemaker, Jr., in a sermon, has offered this diagnosis:

"The trouble with the churches today is that everybody can come in on his own terms. Our churches are full of people who haven't the least practical idea of what Jesus came into the world to do, or of putting themselves out very much to help Him to do it. Instead of utterly changed lives we have moralizings from the pulpit, humanitarianism, general sympathy with the ideals of Christ. Instead of the original faith that God speaks directly to men, guides them in all their practical decisions and works in and through them, we have a tame belief that perhaps there is some subjective value in prayer. Instead of so transforming an inner experience as is bound to spread itself wherever it goes, like the contagious thing it is, we have a pharisaical gospel of a 'good example.' God for-

give us, most of us are far too unconverted and far too dull to convince anybody by our example."

THERE IS NO PLACE FOR PRAYER IN THE FRANKLY WORLDLY life, and in many professedly Christian lives it amounts to little or nothing. There are thousands who are regular in their attendance at the Sunday services and who render generous and valuable aid on the temporal side of the church, yet who have never been brought to understand the large part that prayer has, and must have, in a genuine Christian career. And as for the churches, many of them have discontinued all efforts to hold a midweek meeting for prayer. One reason for this has been that in many churches such meetings have gradually changed into occasions for talks by the pastor and others, with plenty of singing to fill in the gaps. In this time, when there is hope for a great revival, it is not amiss to meditate on such utterances as this by Rev. Joseph W. Kemp of Auckland, New Zealand, in an article on prayer published in *The Evangelical Christian:*

"If the Church is to succeed evangelistically we must do more praying. Church officers must spend more time in this holy exercise. Sunday School teachers and Christian workers must devote their energies to the sacred occupation. The rank and file of church members must oftener gather round the mercy seat. The task is not easy. It is easier to prepare sermons than to pray. It is easier to work than to pray. It is easier to plan and organize than to pray. Prayer is hard. No duty is more earnestly impressed upon us in the Word of God than the duty of continual intercourse with Him. The main reason for this unceasing insistence is the arduousness of prayer. In this realm we wrestle not against flesh and blood, but against principalities and powers of darkness. 'Dear Christian reader,' says Jacob Boehme, 'to pray aright is right earnest work.' Uplifted hands grow tremulous long before the field is won.

"I have said ministers must do more praying. Think of what a prayerless minister means to a church. It is his business to train his people in prayer, but how can that be done if he himself knows so little of converse with God, and of receiving day by day abundant grace for himself and his work. A

minister cannot lead a congregation higher than he is himself. He cannot with enthusiasm point out a way, or explain a work, in which he is not himself walking or living.

"Dr. Horton, in his 'Verbum Dei', has reminded us of John Foster, who used to spend long nights in his chapel absorbed in spiritual exercises, pacing to and fro in the disquietude of his spirit, until his restless feet had worn a little track in the aisle. The diary of Dr. Andrew Bonar is probably the best treatise on a minister's prayer life which we possess. Shortly after his settlement in Glasgow, he wrote, 'For nearly ten days past have been much hindered in prayer, and feel my strength weakened thereby. I must at once return, through the Lord's strength, to not less than three hours a day spent in prayer and meditation upon the Word.' On his first anniversary, he wrote, 'Tomorrow I propose to spend the most of the day in prayer in the church. Lord, help me.' Later we find him setting apart one whole day a month for prayer and fasting."

THERE IS A PROFOUND SIGNIFICANCE IN THE EXPRESSION, "IN the name of the Lord," and it will enrich every student of the Scriptures who searches deeply into it, while it will mightily enhance the power of the preacher. It is one of those themes that have in them the vital elements of the faith, full of the energy that has made Christianity the greatest force of history to move and change and uplift. Yet this subject of the divine Name is suffering, and has long suffered, from costly neglect. But there seems to be now a movement, or the beginnings of a movement, to look carefully into all passages that afford understanding of the importance attached to it in the Bible. But this is not simply a matter of enlarged theological conceptions; it is of deep concern to everyone who yearns after the knowledge that will enable him to realize to the utmost the resources of his faith.

An illustration of vital preaching based upon the study of this matter is seen in this passage from a sermon by Dr. Mark A. Matthews based upon Colossians 3:17 and published in *The King's Business:*

"In the name of Christ is authority. Christ is Lord and Master. He is supreme. He pronounced His absolute author-

ity when He sent us forth to evangelize the world. He vested His name with supernatural authority and said that His name, and His name alone, was to be the credential which we were to offer to the world. That name is sufficient to cause every scepter to surrender, to lift every crown, and to open every door. It is in His name, and by the authority of His name, that we have moved thus far across the continent of time.

"We do not go before the world, begging the world to open its doors. We do not beg the world to support us, to defend us, or to protect us; but in the authority of the name of Christ, we demand that the world render unto God the things that are God's.

"There is supernatural power in the name of Christ. The world knows this and has always known it. That is the reason it hated Christ and wanted to crucify Him. That is the reason it hates the church today and would destroy it if it could. That is the reason the world hates the true ministers of Christ and would burn them at the stake if it dared to do so. That is the meaning of the passage in which Christ said, 'persecuted for righteousness' sake.' When we go in the name, in the authority, and in the power of Christ, the enmity and hatred of the world is immediately aroused.

"There is also encouragement in His name. We have no right to be timid. We have no right to be afraid of anything or anybody. Christ's name is the banner, and in the authority and power of His name, we march forth without fear. Encouraged by Almighty God and by the language of Christ, who said that the gates of hell should not prevail against His church, we double-quick our pace to the hilltops of complete victory.

"In whose name, in whose power, under whose banner has our work been done? There has been but one personality in it all; namely, Jesus Christ. There has been but one purpose—to serve Him. There has been but one encouraging experience and fact—the presence and power of Jesus Christ and the Holy Spirit."

DIFFICULTIES OF ALL KINDS DEVELOP THREE KINDS OF PEOPLE —those who seek to avoid them, those who go down before them, and those who face them with the unswerving purpose to overcome them. The last mentioned win not only victories, but rewards. The man who faces temptation or disaster resolutely until he has successfully resisted the one or recovered from the

other has added to his stores of will power, courage, and hope. And it is right at this point that we discover a certain usefulness in evil; it at least furnishes opportunity for growth. As *The Expository Times* remarks:

"There are forces about us and within us that threaten to destroy us; but a blessing is in them, and it is for us to capture it. Take, for example, the passions and the appetites which too often plunge life into confusion, and sometimes into ruin. The ascetic would have us exterminate them. But the thing cannot be done; in some form, wilder or more subdued, we shall carry them with us to our graves. They cannot be destroyed, for by them, in a measure, the world continues. But we shall have to take very good care that we do not allow them to destroy us. As a great preacher once said of those things, 'Crush them, and the world will die: let them become masters, and the world had better die.'

"Or take the faculty of speech. 'Therewith,' says James, 'bless we the Lord and Father, and therewith curse we men who are made after the likeness of God; out of the same mouth cometh forth blessing and cursing.' In a fit of evil temper it is easy to utter words that grieve the hearts of those we love. It is easy for an able man to coin a stinging epigram which will leave a wound upon the soul of his victim that will not be healed after many days. But in a world where there is so much nobler work to do, is it worth while? The moral ability a man displays in suppressing the clever word of satire or malice that is on the tip of his tongue is of more worth to the world than the intellectual ability displayed in devising it. And better still than silence are words that help and cheer. The power of speech is a perilous privilege, of which it is better to make a ploughshare than a sword."

THERE IS NO SINGLE ELEMENT IN HUMAN PSYCHOLOGY THAT HAS received more attention of late than has fear. It is even claimed that it is one of the prime motives of life, if not the chief one. We are told that religion originated in the effort of man to overcome this great enemy of his peace and happiness. That is, those who hold this hypothesis regard religion as nothing more than a purely human device to meet a need, though a need of his heart and mind rather than his body.

And yet it is entirely and gloriously true that Christianity, no human invention but the revelation of God through Christ, is the one great and sufficient remedy for fear. "Let not your heart be troubled," said Christ, "neither let it be afraid."

Dr. G. Campbell Morgan has preached a sermon from the text, "Why are ye fearful? Have ye not yet faith?" (Mark 4:40), which was published in the *Record of Christian Work* under the heading, Christ's Challenge to Fear, the background being the terror of the storm tossed disciples; and in the course of it this famed preacher says respecting fear in the church:

"But isn't the church of God filled with fears today? Doesn't there seem to be reason for fears? I find everywhere people afraid Christ is being defeated, that truth is perishing, that the kingdom of God is failing in the world. Whole magazines within the Christian church are being devoted to the business of defending the ark of God because men think the ark of God is in danger. Some people seem only to find joy in lamenting apostasies and apparent failures. The cry is going up quite sincerely, 'Master, carest thou not that we perish?' And there seems to be cause for such fear: the refusal of Christ, the widespread denial of his deity, the cross dismissed, his ethic degraded until it meets the low level of current realization everywhere, the eloquence of error on every hand, the apotheosis of reason, the cults of intellectualism that lie upon us throughout the length and breadth of the land, and the dismissal of God from the practical affairs of life. The signs point to defeat. And isn't there lack of faith?

"Oh, we do believe! Our panic proves our belief. We do not want him to fail. How many there are today with Abraham in that magnificent hour under the oak at Mamre when he talked to God and protested in the interest of God himself against something he thought God was going to do. 'Shall not the judge of all the earth do right?' What is the matter with Abraham? He believes in God, and therefore he is afraid lest God should somehow compromise himself. You all know the story.

"It is panic on a high level, but it is panic, panic born of faith. It is poignant, and it is agony. Men do not want to see Christ defeated, they don't want him to fail, but they are afraid he is going to fail. And in that fear is the demonstra-

tion that their faith is not of the true, mature quality. Our fears prove we are not believing as we should believe, and our failure in faith is due to what? Due to our imperfect knowledge of our Lord. It may be a dogmatic thing to say, but I say it with profound conviction, that all such fear is born of inadequate understanding of the person of our Lord, of his power, who he really is, and what he really is. There is nothing we need today more than to get back to a contemplation of Christ himself.

"Christianity is, in the last analysis, the religion of a person, and if the vision of the person becomes dim, whereas we are still loyal, loving, hoping to see him win, we are not sure he will; but when he is seen, and when the vision is clear before our eyes, though the storms sweep there is no room for panic."

IT IS NO NEW OR UNUSUAL THING FOR PHYSICIANS TO REMARK upon the value of Christian faith in bringing that peace and calmness that are so essential to recovery from disease. How can it be otherwise when it is an accepted medical principle that unfavorable and violent emotions engender bodily conditions that seriously disturb health, while those of a quieting nature have the desired effect? In the light of these facts it is entirely consistent for a physician to call upon the church to turn its attention to applying to current ills of society its great spiritual remedy. Of course, it must be the very message of the Gospel, and not some diluted truth distributed under the name of Christianity. *The Churchman* has given this presentation of the view of a British medical writer, who apparently means a dynamic faith when he speaks of a dynamic philosophy, since philosophy may interest the head but cannot move and strengthen the heart:

"The Malady of Man as described by Dr. Leonard P. Lockhart in *The British Medical Journal:*—

" 'Modern life is a great strain on man, not so much by what it is as by reason of the short time, biologically speaking, that has been available for him to make the necessary readjustments. The pace is fast and it is increasing, and we must face the whole problem frankly. There appear to be two outstanding reactions of the mind—fear and the sense of inferiority. It is impossible to estimate to what extent fear is present in

the minds of the industrial masses, but there can be no doubt that it is a most powerful factor.'

"The Remedy:—'Man has been propped by theology: dogma is collapsing and he finds himself in the dark, prey to fear and to neurosis. Here the church can help to set him on his feet, show him the way to develop a dynamic religious philosophy of the simplest kind and by restoring his morale encourage him to spiritual growth and mental health.' "

THERE ARE SPEAKERS AND WRITERS—AND PREACHERS—WHO seem to be most at home and most happy when dwelling on the somber and evil side of things. They are akin to morbid souls who take particular delight in conveying bad news and revealing the faults of their neighbors. It goes without saying that there are occasions when there must be warnings and plain speaking about wrong and unfavorable things, but too much of this kind of thing has a discouraging effect upon people who have already had enough in their lives to dishearten them. There is much need today for everything in Christianity that is encouraging, and our preachers should make good use of it. Dr. Charles E. Jefferson brings this out well when he says, in *The Congregationalist:*

"It is a mistake for a preacher to dwell on the seamy side of life. That can be better attended to by others. A Christian congregation needs no description of the underworld. It has learned all about it from the newspapers and magazines and the movies. Paul's exhortation, 'Seek the things that are above,' is good advice for everybody, especially for preachers. When he says, 'Set your mind on the things that are above,' he says something which all preachers do well to heed. When he says, 'Whatsoever things are true and honorable and just and pure and lovely and of good report, think on these things,' his words ought to be caught up by every preacher in the land. If the people are to think high things the preacher must set them an example. He has no valid excuse for spending an hour Sunday morning in describing a cesspool or opening up a sewer. The preacher is called to a different sort of job. His specialty is good news. People should go from the house of God feeling cleansed and refreshed.

"It is a mistake also to carry into the pulpit the names of

men who habitually sneer at religion and scoff at the church. Why honor them by giving them public recognition? Irresponsible writers of third-rate ability are given a fictitious importance when the preacher proceeds to combat their theories and speculations. Why notice them? What difference does it make what they think or say? There is a horde of shallow-pated wiseacres now gabbling and scribbling for the public, and because some of them are clever in the use of words and enjoy a wide newspaper notoriety, many a preacher is tempted to give them a significance they do not deserve. Preachers ought to take heed lest unknowingly they degenerate into pulpit book agents, increasing the sale of books which ought to be let die. Why should a preacher waste his time in sowing the ideas of popular, skeptical 'smart-Alecks' in the minds of those who otherwise might never hear them? The lecturers and authors who sniff at Christianity and ridicule the church do not deserve serious attention. Why should the preacher give them the publicity for which they hunger?"

THE DANGEROUS PROPAGANDIST IS NOT A LOGICIAN, BUT A special pleader. He is determined to fix a certain idea or plan or desire in the minds of his hearers, whether or no. He has little influence among men of education, wide reading, and real knowledge of the matters in question, but he seldom faces such an audience. His labors and his chance of success lie among men ill-prepared by natural gifts or by training to meet his superficial tirade. Furthermore, the crowds that such men seek to influence are often largely composed of hearers who are both discouraged and discontented, and so are prepared to clutch at any religious or social nostrum that comes to them in a flashy package.

Now, the question for the church is, how to deal with the vicious atheistic propaganda that is making itself heard above better voices everywhere. As a rule religious arguments, especially long ones, are useless, or worse. But there is a difference between an argument and an answer, as shown in this editorial from *The Lutheran*, which is so suggestive that we reproduce it entire:

"Pastor Engelke, head of the justly famous Rauhe House in Hamburg, Germany, at a luncheon where we were present,

conversed about the way in which the Society of the Free-thinkers carries on its vicious propaganda among the people in Germany. They send into a community skilful and trained advocates of atheism who have been taught to pursue a methodical course in order to destroy belief in God. They usually start with talks and pamphlets in which there is an array of data taken from nature, interpreted, of course, in a materialistic, 'scientific' way. Next they appeal to the individual's weaknesses, his 'grouches,' his feeling of being ground down and robbed of his just dues. Then come disparaging comments on the church. In Germany, where Catholicism and Protestantism have been mixed with political and social systems, it is not difficult to cast rocks at the way in which ecclesiastical affairs have been manipulated. Having prepared the way by a series of talks or tracts or by the circulation of books whose chapters contain material antagonistic to religion, he at last says, 'Who is your god? Is he Catholic or Lutheran or is he the god your boss has contrived to keep you from getting your rights? Away with religion; down with the church! Seize your freedom. Join with us "free-thinkers."'

"At first, said Pastor Engelke, the churches were quite unprepared to offset the propaganda of these free-thinkers. The pastors were often most interested in theological discussions, about which their parishioners knew little and cared little. The advocates of Free thinking would work for several weeks among their people before the ministers discovered them. But now they have awakened to the snare set for those for whose spiritual safety they are responsible and they are training laymen to defend Christianity against speakers and writers for atheism. A man voicing contempt for Christianity and enmity to the teachings of the Church will be interrupted by a question or his challenge will be answered and the 'other side' of the question stated. Since the Bible and faith in Christ can easily be defended against false charges and since the failures of the Church can be explained, the atheist's appeals lose effect on many who otherwise would have been deceived.

"Among those who listened to Pastor Engelke's description in Hamburg was an American pastor, whose congregation some years ago was in a New England city, where radical communists and atheists mingled with Christians in the factories. At noon-hour rests and in other places of assembly these anti-Christians challenged Pastor T's parishioners to give an answer for the faith that they held. The pastor thereupon made it a

part of his work to furnish his members with responses to attacks on their religion. In catechetical instruction and in response to requests, he showed them how to use the answers in the catechism to confound the superficial critics of their beliefs.

"In a sense, it is true that arguments do not convert people to faith in Christ. But it is also a fact that 'a fool must be answered according to his folly.' When words are the weapons of the enemies of Christ, words become the weapons of the faithful. When an emissary of godlessness harangues a crowd or subtly deceives a companion, the safety of the latter depends on a prompt rebuttal.

"Often clergymen know only by hearsay, when they know at all, of the 'arguments' that occur in groups who work in factories and offices or who assemble at homes and halls for social purposes. But discussion of religion is in fact very frequent. It is highly important that the lay members of a church shall be well prepared to defend their convictions. Some specific training is exceedingly helpful. Often it saves a man for the kingdom."

"THE ENTRANCE OF THY WORD GIVETH LIGHT" IS MORE THAN a bit of religious metaphor. It is continually being proved in everyday life. There is no teaching so much needed as that of the Bible, and there is no preaching that is so effective as that devoted to expounding it; yet the hungry, searching soul can gain much, even without human guidance, from the study of its pages. In the right soil it is ever proving itself a seed of marvelous vitality, as experiences from all parts of the world testify. Rev. Thomas E. Barber, a Presbyterian missionary in Bogota, Colombia, has given, in the *Bible Society Record*, these striking instances:

"Often such labors on the part of colporteurs reach the hearts of priests in these lands. Some years ago, in the city of Medellin, one of the most progressive cities of Colombia, a priest told me the following story. For some years he had been faithfully reading the Bible. On being asked how it came about that he began reading the Bible, he replied, 'When I was a small boy, my parents, at the request of the parish priest, sent me to the seminary to be educated as a priest. I remained there until I was twenty-two years of age. During all those

years they taught me just three things: a little of their theology, a little of their philosophy, and to hate all others.

" 'When I graduated from the seminary, I was just a poor, ignorant, innocent youth. For more than forty years I tried to preach the gospel. During all that time I had never read the gospel. One day I met one of your colporteurs on the street. From him I purchased a Bible. I took it home and read it through. It just seemed so good, I went back to him and purchased four more Bibles and gave them away to other priests, friends of mine, who were beginning to think as I was. I have been reading it ever since.' Then he added, 'May your work prosper. It is the hope of Colombia.'

"Another experience will show how the story of the gospel goes into remote regions through colporteurs. Some years ago it was my privilege to send a colporteur of the American Bible Society into a region where no missionary, as yet, had entered. When he returned, he told me the following experience: He said that in a town four days' journey by mule from the railroad he was invited to enter a home. They handed to him an old, well-worn Bible. The man said to him, 'My father bought this book from a colporteur many years ago. He began reading it, and there he found Christ as his Saviour. The parish priest commanded him to give him that book to be destroyed. Father would not do it. He quit going to mass and to confession. He said he could pray to Christ and confess to him. He continued to read this book to the end of his days. Shortly before he passed away, the priest came to him and wanted him to confess and return to the church. To the priest Father replied, "I need not confess to man. Christ is my Saviour. I have all faith in him. To him I confess, and he forgives me. This book has taught me to put all my trust in him, and I am not afraid." And so Father passed away. We keep this book and treasure it in his memory.' "

THE DETERMINATION OF ATHEISTIC PROPAGANDISTS IS TO destroy all faith in God, but the accounts we read of their successes, especially among the younger people in Russia, do not tell the whole story of the spiritual conditions among the people of Europe, even among the Russians themselves. Reports of workers who are in direct contact with the people in various parts of Europe indicate that deep spiritual hunger prevails. We hear of Gospel meetings in Bulgaria crowded with eager

listeners, and people everywhere ready to listen to evangelistic preaching. Some people seem to think that the day of the Christian tract as an effective agent is about over, but the testimony of Christian workers is a strong answer to this idea. Moreover, why do all sorts of radical movements make such wide use of tracts? A worker in Poland writes to *The European Harvest Field:*

"Through the courtesy of the Trinitarian Bible Society, London, a grant of Scriptures was made to me amounting to about 250 pounds. Testaments and Gospels in Russian, Polish, and Yiddish are greatly appreciated, and I held orders for some time. The Yiddish Scripture portions are already gone with the exception of a few copies. There is an ever-increasing demand for Jewish literature. An older, experienced missionary to the Jews is preparing some manuscripts for Yiddish tracts, and we trust that by next month we shall be able to report that at least 10,000 copies will have been printed. An edition of Russian, Polish, and Yiddish tracts is now being prepared, and we are very thankful to God for the present provision for the printing."

"Interesting letters and cards come to us frequently, telling of great blessing received through the tract ministry. Last week an enthusiastic Russian brother wrote from near the Russian border. He wrote to me some time ago, asking for literature, and I sent him about 500 tracts. Later, he wrote that he had distributed them among the soldiers. Being himself a soldier, he was reprimanded for it, as all propaganda is strictly forbidden. Last week he wrote again, telling us that many of the soldiers were asking for other Gospel leaflets. He wanted me to send them to the home of a brother in a certain city, where they would meet and get all the literature described. I sent him a package of 20 pounds in weight, to the address of a local meeting."

It is said that Dwight L. Moody used to test the orthodoxy of people by their acceptance or rejection of the story of Jonah. It is certainly a regrettable fact that most people seem to know only one thing recorded in that book, and that an incident generally referred to jokingly, although our Lord used it to symbolize nothing less than His resurrection. The

book might be studied to advantage by every preacher and layman for his better comprehension of his own shortcomings and of the mercy of God. Professor Alva J. McClain has given, in *Saving and Waiting*, his own test of the principle idea that most audiences have respecting this book of the Old Testament, and has added some comments:

"I have at times tried on different classes of my students what the psychologists call the 'word association test'. I shout the word 'black' and immediately they will shout 'white'. Or I may shout 'Herbert' and they answer 'Hoover'. And always, when I shout 'Jonah', without a single dissenting voice they shout back '*Whale*'. I have also tried the test on audiences in various parts of the country, but nowhere have I found one that could think of anything but 'whale' when it suddenly hears the word 'Jonah'. And that, in my judgment, is a deplorable situation.

"It proves, for one thing, that people do not really study the Book of Jonah. If they did, they would find some other interesting things. Even in the realm of physical phenomena there are other things, such as 'a great *wind*' *(1:4)*, a '*gourd*' *(4:6)*, and a '*worm*' *(4:7)*. And each of these is '*prepared*' by God just as the 'great fish' was prepared. The whole story might just as appropriately be called 'Jonah and the Worm' as it has been called 'Jonah and the Whale'.

"The former would certainly be more accurate, for the English word 'whale' does not occur in the book.

"The Book of Jonah is a rich mine of treasure for those who will take time to study it firsthand, instead of merely reading what others have written about it. It is especially rich in typical and symbolical truth. I find something new there nearly every time I read it."

"No man liveth unto himself," but few men comprehend the meaning of this brief sentence. The Creator made man to live as a social being, to develop his spiritual and moral as well as his intellectual powers very largely by continual human contacts. But men fail to see the implications of this fact. We educate our children with the anxious purpose of preparing them individually to "look out for number one," and we impress this principle upon their minds by lives that are industriously

consistent with it. But is all this right? What would become of social and labor problems, how long would we suffer from injustice of any sort, if each one regarded his neighbor's welfare as important as his own? *The Watchman-Examiner* gives us this rich word by F. W. Boreham that is very much to the point:

"Civilization is riddled with blind alleys. The prosperity that ends in my being prosperous is a blind alley; the education that ends in my being educated is a blind alley; the amusement that ends in my being amused is a blind alley; the religion that ends in my being religious is a blind alley. These broad highways were never intended to end abruptly at the points that I have indicated. My prosperity, instead of ending with the inflation of my bank account, should lead to the enrichment of the world. My education, instead of ending with a university triumph, should equip my whole individuality for loftier service. My amusement, instead of being a mere revel, should be a tonic, a refreshment, a re-creation. And my religion, instead of merely filling my soul with a smug and unwholesome self-content, should help every man I meet to fight life's battle with a braver heart."

According to some accounts the average native African is so unresponsive to teaching that there is little hope of inducing him to do much toward bettering his condition. But a more careful survey of Negro life, as it increasingly comes into contact with civilization, is not without very hopeful signs. It is plain that our black brothers can be brought to appreciate the advantages of modern provisions for better health, better homes, better agriculture, and more settled habits of living. It will take time to educate them in these things, but it will make for the improvement of a considerable section of the human race. This of course involves the evangelization of Africa, for mere material advancement cannot make for the ultimate happiness of any people.

In *Current History* (copyright), published by The New York Times Company, Earley Vernon Wilcox, author of *Tropical Agriculture*, lately published a most informing paper upon the changes and the progress that the twentieth century

is bringing to the Dark Continent. After speaking more particularly of the need of partnership between whites and blacks there, he draws this hopeful picture, which the missionary forces of the church may look upon with increased hope:

"To let the native share the responsibility for future progress will relieve both the back and the conscience of the white man of the heavy load. Everywhere recent developments are pointing in this direction. In Kenya Colony the natives are engaged in farming, pastoral and hunting pursuits. Even the nomadic Masai tribesmen have forsaken the warpath and settled down as cattle ranchers. The natives of Mozambique are growing corn for export, as well as cocoanuts, cotton, sesame and sugar. The 4,000,000 Bantu Negroes of Angola are chiefly interested in corn, wheat, rice and sugar. The Nigerians are busy mining tin and harvesting rubber, palm nuts and cacao. Beef is a staple food in Nigeria, but in skinning their cattle the native butchers had heretofore carelessly slashed the hides and greatly reduced their value for leather. Recently better prices have been obtained as the natives learned to preserve quality in their cattle hides. As the importance of the ivory crop decreased with disappearance of wild elephants, the natives turn to cacao or rubber or oil palm nuts.

"In numbers the black man is holding his ground in his own home. Physically he is a fine specimen. His manual skill and artistic imagination are abundantly proved by his carvings and houses. Mentally he can go much further than his European masters pretend to think. He has little need for proficiency in Greek literature and metaphysics, but he is fairly capable in the business of life and can change his habits and practices promptly as conditions may require. In any fair appraisal of the wealth of Africa the black man should be rated among the greatest of its assets."

THE VALUE OF THE SO-CALLED COMMUNITY CHURCH IS A DEbated point. No doubt there are marked instances of success, and of failure also. One of the difficulties is that dangerous compromise on matters of essential Christian doctrine, at least with respect to its emphasis, may follow a proper compromise on outward forms. At the same time the multiplication of weak churches in communities that are not able to sustain more than a single strong one is a serious reflection on that spirit

of charity and consideration for others that is rightly demanded of the followers of Jesus Christ. It is difficult to see how any single rule can be laid down for all communities that face this problem. William E. Hammond gives, in *The Congregationalist*, the way that the question was settled in one town, though the adjustment of doctrinal questions is not fully explained:

"Walker is a summer resort town, situated on one of the largest lakes of Minnesota, and widely known for its good pike-fishing and incomparable summer climate which attracts many visitors. Forty of the forty-eight states have been represented in our summer congregations during the last ten years. A tourist audience is an inspiring revelation. Sectarianism is temporarily dormant, unless featured by the preacher. Men worship side by side without inquiring the religious persuasion of either the minister or their neighbors.

"Professor Rauschenbusch first drew attention to the truth that sectarianism is a luxury which poor people would not always be able to afford. Financial stringency is a powerful force making for 'fewer and better churches.' Walker is a case in point. For a number of years two denominational churches vigorously competed with each other for leadership. The Automobile Club and not the churches eventually forced the issue. The business men of the town notified the respective denominational leaders of their unwillingness to support further two American Protestant churches. (The town also had a Roman Catholic, Pentecostal, German and two Norwegian churches.) They did not care which church remained, provided it emphasized community service rather than its denominational allegiance. After the usual negotiations between the churches, a plebiscite determined the affiliation of the new organization. The response of the community to this arrangement was significant and gratifying. Sectarian jealousy gave way to a united effort for the furtherance of the Kingdom of God in the community's life. A federated church, no less than a vacation congregation, testifies that people are willing to co-operate, once the emphasis of the leadership is placed on those essentials upon which all are agreed."

No doubt many good men, toward the close of life, regret that they did not make better use of their opportunities to

help their fellows. How we constantly neglect to use to best advantage the means we have to advance the Kingdom of God. Most of us, probably, are quite willing to do some great thing, even at considerable sacrifice, but the seemingly small things are overlooked or neglected. There are many ways, besides his more formal ministerial duties, in which a pastor may help those about him to a higher plane of life. This applies to the layman as well, especially to the more enlightened and fortunately situated. A brief note in *The Watchman-Examiner* points out one way in which a pastor may use the resources of his library with respect to books the average man could appreciate:

"Every wise pastor makes of his personal library a circulating library. He recommends good books and puts them in the hands of those to whom their messages are especially fitted. Any man will read a book if his pastor hands it to him saying: 'Here is a good book which I have just been reading. I think if you will read it you will find it interesting. Take it along, and send it back to me when you have finished with it.' Have you ever tried this? What are your books good for except to be read? Each book can be read a score of times without damage to it. Just wrap up a half dozen books every week, and hand them out to a half dozen of your people. Millions of dollars are lying idle on the book shelves of our country. Send your books about doing good. They may prove more interesting to people than your sermons. Wear your books out by loaning them out. Remember that when you are dead your wife cannot sell them for more than ten cents on the dollar!"

Someone has said that you can prove anything by the Bible, which, of course, really means that forced interpretations are often used in the attempt to prove this or that. Socialism has appealed to the book of Acts to find support for its attitude toward private property, and our Lord Himself has been called a Socialist. Nothing but the most biased determination to prove one's case, at whatever disregard of the facts, is back of all arguments of this sort. The New Testament is no book on political constitutions, economics or the organization of society. Its field is primarly spiritual, for here are the springs

of conduct and human relationships. If all men regulated their lives by the highest spiritual principles there would be far less need for social and political theories and plans for improving the lot of the great masses of men.

The Watchman-Examiner has editorially disposed of the attempt to base Communism on the New Testament in such a clear and concise way that we give its treatment of the matter in full:

" 'All that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.' (Acts 2:44 and 45.) 'The multitude of them that believed were of one heart and soul; and not one of them said aught of the things which he possessed was his own; but they had all things in common.' (Acts 4:32.) This charming picture of the first Christians, immediately after Pentecost, in their affection, oneness, and beneficence, is constantly misinterpreted by some, and made to teach the unchristian doctrine of communism.

"The passages, carefully read, show that each Christian held his own property, little or much, and voluntarily, freely, joyously disposed of it and distributed it for the common good. The case of Ananias and Sapphira, closely following, confirms this. They lied about the price received for their property, and tried to magnify their charity. Peter exclaimed: 'While it remained unsold did it not remain thine own? and after it was sold was it not in thy power?' That is not communism, but private property, to be administered on Christian principles.

"And so everywhere. The New Testament doctrine in this matter is not communism, but stewardship. This is Paul's teaching, as seen in his frequent brief allusions, and in his extended directions to the Corinthians. 'Upon the first day of the week let each of you lay by him in store, as he may prosper.' (1 Cor. 16:2.) 'That your gifts may be ready, as a matter of bounty and not as a matter of extortion.' 'Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver.' (2 Cor. 9:5, 7.) What hint is there here of communism? There is all through these passages a conclusive setting forth of all the doctrine of stewardship. As Peter expresses it, they all were, as we all are, 'stewards of the manifold grace of God,' including the grace of giving.

"So in the teaching of Christ. The notions of private property, personal responsibility for it, and the free giving of it, underlie all his utterances. He takes illustrations and incidents from the business affairs and relations of life, which enable him to emphasize these doctrines. There is no communism, no communistic socialism, in anything he says. He teaches personal duty, devotion, accountability to God, in administering the ordinary concerns of life. The great parables of the talents, the pounds, the unjust steward, the Good Samaritan, the Prodigal Son, and others, are in harmony with this. Christ constantly warns us against the service of Mammon, and commands us to love God supremely and to love one another with utter unselfishness.

"Christ and the apostles, his interpreters, gave us great principles that we are to apply to our ever changing civilization. Of course, there is no system of economics taught in the New Testament, but everywhere individuality and individual responsibility are emphasized. Any economic system which robs men of individual initiative in some sense robs them of individual responsibility. The love and fraternity of the early Christians can never be used fairly to support any kind of political communism. That whole question must stand or fall on its own merits. It is absurd to claim for it Scriptural support."

A REFLECTIVE MIND OF A THOUSAND YEARS AGO MIGHT EASILY have assumed that by the twentieth century social and economic principles would be so settled and unquestioned that life would be a more or less comfortable routine. Yet, as a matter of fact, the world has arrived at a new period of experimentation and groping after safe and satisfactory methods. Our present power to produce regularly more food and goods than we can consume is new in the world and has propounded new questions for the statesman and the political economist. What is to be done with our excess of things, and what is to be done with the increased leisure of the working classes who no longer require even the standard eight hours a day in order to turn out more than we can use? Such matters are of no mere academic interest, but contain elements of revolutionary possibilities.

Professor C. Delisle Burns' work, *Modern Civilisation on*

Trial, was lately reviewed in *The Contemporary Review* by J. A. Hobson who, after considering recent fundamental economic changes, continues:

"The new civilisation poses the question, shall we fill the growing gap of economic employment by piling up new economic demands for luxuries by extending the elaborate materialism of the few to the many, or shall we take the full possibility of leisure for whole peoples, and set ourselves to evolve and educate modes of its active enjoyment?

"There still remains a considerable interval of time before this ultimate test can be applied. . . . This time may be required for the statesmen, economists and business men of the advanced countries to realise the death of the old political economy, and the need of conscious, intelligent and equitable planning in the sphere of industry, commerce and finance. Though the idea of the whole world as a single economic system has long been accepted in principle, it is far from realisation in practice, and its corollary, the conception of a world-government capable of coping with the political implications of such a world economic system, is yet in its infancy. One of the most interesting issues of our new era is that of the possible or probable acceleration of these movements, by means of conscious guidance and organisation. The pace of change is assuredly increasing. Our age, as Dr. Burns puts it, is one of experimentalism. But it is not experiment by hazard but by organised research, and a research which puts tradition and authority in their proper place. 'The experimentalism typical of modernity—is more easily seen not among the "advanced" but in the application of research to industry, in the increase of travel, and in the changes of diet and clothing which common folk practise. Such experimentalism, however, undoubtedly extends to social relationships. For example, modern education is not a doctrine; it is an attitude. No one pretends to know what the best possible readjustments may be, in the relation of teacher to learner. Modern government is not the application of a system; it is an experimental adjustment of public powers to changing circumstances. Experimentalism is the habit of the frontier mind. It is the attitude of the pioneer.'"

It is useless to close our eyes to present signs that indicate a rapidly growing demand for certain modifications in our

social structure. The masses today are doing their own reading and thinking as never before, and they are losing patience with a system that is so ill-adapted to modern conditions that it cannot prevent hunger among certain groups of workers while other groups suffer because they cannot dispose of their abundance. Famine and plenty are odd companions. This does not mean that things are going to be improved by any communistic, socialistic or other radical scheme; but it does mean that, much as we may hate the thought, unless there is developed some broad and permanent readjustment, there is real danger of an explosion of radical forces.

That more and more attention is being devoted to this very question is evidenced by what has been called the outstanding address at the conference of the Young Men's Christian Association in Cleveland last summer, by Professor Reinhold Niebuhr, upon The Crisis of Society. After tracing the history of oppression and commenting on the present state of affairs, he represents the present day views of a growing multitude when he says:

"Nothing is so tragic in the history of mankind as the inertia of the human imagination which forces us to meet the problems of one century by the out-moded traditions of a previous generation. We must pass through a period of blood and tears before we learn what ought to be rather obvious to even a superficial observer, *i.e.*, that our kind of a world cannot be manipulated without a political organization which negates the tendency toward inequality and injustice which inheres in the present system of economic life. Only a socially intelligent society, able to fashion the instruments of control which will hold the self-will and lust for power of those who now benefit from the productivity of the machine, in check, will be able to avert catastrophe.

"Facing such critical situations on every hand in our social life, every institution of the ideal, including every Christian institution, faces the peculiar task of developing resources of moral and intellectual idealism which will operate not only within terms of a social system, but in the interest of its progressive adjustment to new situations. The most glaring weakness of religious idealism is that it takes a situation for

granted. It prompts strong men to be kind to weak men, but not to raise ultimate questions about the sources of power and weakness. It encourages worth-while philanthropies but has difficulty in realizing that philanthropy may frequently be a veil behind which injustice hides. Wherever religious idealism tends to sanctify a system which is essentially unjust, the odor of sanctity which it imparts becomes a stench in the nostrils of those who see the whole situation. That is why the advancing forces of social justice are so frequently anti-religious. Christianity is a religion of brotherhood. Divorced from the struggle of man for brotherhood it becomes a sorry adornment of comfortable life. That is its great peril in the present situation. There are resources of social imagination and of moral integrity in our religion which ought to make it a force to be reckoned with in adjusting modern society to its new situation. Christianity is a religion which makes love the supreme value of life. If it will only stop trying to make the love ideal real only in the interstices of society and will confront the whole social problem of modern man with its ideal of love, it may yet become an important factor in saving our contemporary world from disaster."

We Americans are accustomed to be thankful that we live in a country where we do not suffer such oppression of the masses as exists in Russia, such misery and turbulence as in China, such cruelty as that of the caste system in India or such superstitions as dominate life in many places. However, one must remember that there are more than mere traces of these things in our own land. We have spots where these tendencies all flourish to a greater or less degree. The coal mining industry in West Virginia is just now furnishing an example of injustice and tyranny whose descriptions read like pages from current Russian history. This quotation from *The Congregationalist* gives only a glimpse of what is going on there:

"While a young Connecticut minister, a recent graduate of Yale Divinity School, has been virtually ousted from his pulpit and pastorate for daring to strive to bring to the attention of an uninterested and irresponsive constituency some actual realization of the tragic situation of multitudes of American laborers today, here is a glimpse of a segment of the vicious

circle which so many well-meaning people refuse to contemplate. It is taken, in this instance, not from any organ of ultra-radicalism or discontent, but from a report in the magazine *Time* of facts brought out before a special Senate committee initiating an inquiry into unemployment insurance:

" 'In West Virginia are 112,000 coal miners. One third of them are unemployed. Another one third work only two or three days per week. For each ton of coal they mine they get 28 cents. They work ten to twelve hours, earn from $2.60 to $4 per day. They live in company-owned shacks, without heat or light. Their rent is $10 per month. The companies charge them $1.50 per ton for fuel coal. They never see any United States cash. The companies pay them with company scrip, metal tokens, good only at company stores. At these stores a 75-cent sack of flour costs 90 cents in scrip. A 30-cent public cinema costs 45 cents in scrip. The mine families subsist on potatoes, bread, beans, oleomargarine. Once or twice a week they have sow-belly. Because the companies will not let them keep cows, fresh milk, even for babies, is unknown. When miners die, the companies charge for their burial, and the oldest son inherits his father's debt to the company. Most of these people are hungry. Some of them are starving and half-naked.' "

Lack of perspective is the source of much of our wrong thinking. We approach an important problem by way of its details, instead of starting by a grasp of its general nature and relationships. It would help most of us to take that "sober second thought" if we delayed our conclusion on any matter until we could secure a larger understanding than the first contact with it is apt to give. This applies to all our outlooks upon life—religious, social, political, and the rest. Panics are favored by the exaggeration of some facts until they are seen utterly out of proportion, while others of far greater weight are lightly considered or ignored. It is undoubtedly true that the present depression has had its psychological as well as economic causes. Fear and discouragement will at least delay recovery.

In religion this failure to see things in true proportion leads us to magnify our difficulties and minimize our resources,

and to fail to consider our own case in the light of the history of God's dealings with those who have had a sturdy confidence in His love for His own and His attention to their needs. In passing it may be remarked that the reading of history is no small help toward building a good perspective. To turn, for example, to our present economic troubles, James Truslow Adams well illustrates what we have just been saying, in a recent article in *Harper's Magazine* in which he uses the apt illustration of the moving picture "close-up" in showing our lack of economic perspective. A condensation in *The Reader's Digest* gives us this brief historical review which should check the feeling that things are hopeless:

"At the moment the most notable instance of our close-up way of looking at things is in our attitude toward the business depression. One hears constantly that this is the worst panic in our history. People talk of the terrible prices for stocks as though they were unheard-of and spelled the collapse of our civilization. What is the real relationship of what is happening now to what has happened before?

"It has always been our habit to indulge in speculation, to over-discount the future, and then to pay the piper. The present crash is no new phenomenon. We went mad over real estate before the panic of 1837. Just as in 1929 people thought it was their last chance to buy 'equities' in the United States through common stocks, so, absurdly, people in 1835 thought it was their last chance to buy land in the country. All banks loaned money on real estate at fantastic prices, just as they did on stocks in 1929. When the panic broke North Carolina farms could be sold for only two percent of their supposed value. In Alabama it is said that half the whole property in the state changed hands. The failure of the great United States Bank in 1839 redoubled the fury of the storm. Nine-tenths of all the Eastern factories were closed, and the same proportion of their hands were idle. Book printing, furniture making, and some other trades completely stopped. A mob of 5000 men attacked the City Hall in Boston.

"The panic of 1857 was not quite so severe, but mobs paraded New York with cries of 'Bread or Death,' and the Sub-Treasury in Wall Street had to be guarded by Federal troops. The depression of 1873 was much worse: nearly 50,000 commercial houses failed between 1873 and 1878. In

the next great depression, in 1893, railroads followed one another into receiverships in endless line, until 169 roads had become bankrupt. Union Pacific stock sold at $4 a share and then was assessed $15. Northern Pacific sold at 25 cents for a $100 share, and was also assessed $15. There was such great labor unrest as to make many fear that anarchy had arrived. Yet after all these panics the recovery was rapid, and the scale of living rose to new heights."

"Just as even the crudest close-up on the screen has a certain compelling quality and relaxingly relieves us of thought, so has this turmoil of journalistic close-ups. To react away from it all, to try to see things steadily and see them whole, calls for a genuine act of will and for knowledge with a background, that is, wisdom. Never before has the observer and thinker been able to get so much material from the public press, but it is only raw material, and is rank poison unless he can digest it and properly assimilate it.

"The only hope would seem to lie in our educational system, which ought precisely to perform the function of training us to see life not in a series of emotional close-ups but in rational and ordered relationships. For this, background and a knowledge of what has been done and thought in the past are absolutely requisite; but more and more the schools and colleges seem bent on giving us the close-up on today and the ideas only of the moment. . . . I suggest that educators might well ponder what they are doing to save their students from supine yielding to the barrage of close-ups which in daily life will be pouring down on them on every side."

One of the wonders of our age is the enormous mass of books that find their way into print, when only a small fraction of them are worth attention. Naturally not even a specialist can give thorough attention to all the really valuable works that appear in his own field alone, to say nothing of good books in general. This state of affairs has almost produced a new profession, although one not recognized as such, and certainly not a profession that will attract many by what it pays. It is worth while to the readers of just such a periodical as this to glance at the matter of book reviewing, as presented by a writer of the standing of James Truslow Adams in *The Saturday Review of Literature:*

"Generalizations about America are dangerous but one at least may be made safely, and that is that whatever the American public really wants it will pay, and pay well, to get. It is the universal opinion of editors that it will not pay well for reviewing. For a literary man with a good general background and with a somewhat specialized knowledge of his special reviewing field, it is not a difficult matter to toss off five hundred to a thousand words on any volume which comes his way after a cursory reading, but genuinely good reviewing calls for much more than this. I shall not here go into the problem of just how a review should be written but unquestionably the reviewer should have worked out for himself some definite philosophy of criticism in whatever field he is working; he should have accurate knowledge of what has gone on and is going on in that field; and he should be able to appraise critically the volume which he is reviewing. Of the six thousand volumes published in America last autumn perhaps ninety per cent were not worth more careful notice than is given to any ephemeral cinema film. I am not discussing those but that part of our literary or scholarly production which both for itself and for the sake of building up a tradition of culture should receive genuinely critical treatment by competent reviewers. Both for the public and the authors themselves it is of the utmost importance that there should be a body of genuine critics in the country whose individual voices would carry weight. I do not mean at all a gray-bearded academy but a body of critics who have both the training and the time to be able to place a new work of importance in relation to principles and the background of other similar work rather than merely to their own hasty and personal reaction. To develop the proper equipment for a reviewer takes time and thought, as does the proper consideration of any particular volume reviewed, if it is of sufficient importance for a first-class reviewer to bother with it at all."

If the conversion of any single class of people, or rather of people who follow any single vocation, should be earnestly prayed for, then those who are responsible for our newspapers should be the objects of such petitions. The power of the press is no idle phrase, but those who most pride themselves in it should be made equally conscious of its complement—the responsibility of the press. The church—and that does not mean the pulpit only—should throw its own influence on the side of

higher standards of righteousness and of real patriotism on the part of the makers of our newspapers. *The Christian Century* gives this very direct analysis of one of the reasons why the papers are as they are:

"Press opinion and public opinion are bound up together in an organic mutuality. If the press of Chicago or New York should go dry tomorrow these cities would be overwhelmingly dry within six months. The explanation of the wetness of the metropolitan press is not simple. Of course it is wet today just because it is wet; that is all that can be said. But how did it get that way? How did it become wet? The answer probably lies hidden in the psychology of journalism. Journalism is a business. It buys and sells that commodity called 'news.' News is the report of some departure from the routine of established order. The news value of violations of prohibition was, of course, obvious. In addition, most newspapers have given hostages to the psychology of the 'wide open town,' by which is meant the theory that if your town is 'wide open' money circulates more freely, and those who are quick-witted and clever can more easily get hold of a lot of it.

"But of course this journalistic psychology is not alone sufficient to account for the opposition of the metropolitan press to prohibition. One other factor joined to these two completes the explanation. That factor, to put it frankly, is the wetness which obtains among the men who make the newspapers. Newspaper owners, particularly of the metropolitan papers, tend to move in the country club circles which provide the bootleggers with their choicest trade. And newspaper writers, from time out of mind, have cultivated a tradition of bohemianism which, under present circumstances, tends to make a large percentage of them violent and noisy personal opponents of the effort to dry up the country. This is not to say that there are no dry newspaper writers. There are many. But the main drift of sentiment in newspaper offices, particularly in the large cities, is against prohibition. The number of newspaper writers who like to drink, and intend to drink, and do drink, is very large. Such men could not give a true picture of the prohibition situation if they wanted to. Few of them want to."

WOULD IT BE UNJUST TO HOLD THE DAILY NEWSPAPER RESPONSIble for much of the pessimism of the day? One continually

turns from his morning newspaper wondering what is going to become of the country and, for that matter, of civilization itself. Of course crime and corruption, business depression and disasters, along with worldwide suffering from various causes, all exist; but are these things all that exist? Evil of all kinds makes more sensational reading than things that are right and normal, of course, but why give us such a proportion of the worst news a day affords, and why satisfy morbid interest by playing up minute details until the public either despairs of improving things or becomes utterly calloused to things as they are? *The United Presbyterian* makes this appeal to the public press:

"The greatest depressant we know is a metropolitan newspaper. To daily comb through its columns is to acquire a billious outlook on life. Through it we look upon life in its most terrifying aspects. The unrest of the nations, the story of earthquakes, floods, storms, famines, violences, the hate and fear that shake the hearts of nations, the appalling crime and degeneracy of life, the desperate situation of great multitudes of people, the abiding shadow of some great impending world disaster, the apparent futility of all our efforts to make this world a world of law, of justice, of peace, of love and hope fulfilled; all conspire to cover life with the spirit of an abiding and corroding melancholy. We need every little while to run out into the light of the sun, to meet men who have not forgotten how to laugh and to find the needed recovery of soul through digging in the ground, through swinging an ax, through walking among the hills and along the banks of running streams, through converse with the cheerful and wholesome of heart, through a new and closer fellowship with the Galilean, for it is thus that sanity is preserved and that hope still stands at the door. To look at life through the columns of the average metropolitan newspaper and to look at it thus every day is to behold a madman's world. Life has many streets but they are not all streets of hell. Why, then, will not editors cure our sick hearts by leading us every day into that kingdom of life where God's people dwell, and by showing us the men and women who are the hope and glory of our race? Good editors, we weary of the history of the devil. Give place betimes on the front page for the activities of those who seek to make this world God's world. Cure our hearts of their morbidity and

desolation by flooding your pages every day with light from the lives of the men who know God and who walk with Him."

THE CRIMINAL MUST BE SUPPRESSED IF WE ARE GOING TO LIVE with any degree of safety, even if we are going to retain the liberties our forefathers bequeathed to us. But recent revelations of the corruption in the courts and among the police of New York make it quite clear that anything approaching eradication of crime must go far deeper than the individual criminal. Our whole public official class must be purged of corruption; our citizens must come to regard the use of the ballot as a patriotic, even sacred obligation; and our churches must emphasize the duties of Christians as citizens. *The Churchman,* referring particularly to New York, takes this rather pessimistic attitude:

"New York is showing up shamefully in the limelight of former Judge Samuel Seabury's inquiry into the sale of justice in its minor courts. Some shocking revelations have come to light where it would appear that a gang of police court lawyers have fattened on vice by bribing the prosecution. The community is so vast and so complacent as to its moral conditions as ordinarily to regard such performances with indifference. Indeed, corruption is popular in the community where violations of the law have become regarded as privileges in which all hands, apparently, want to share. Whether it is going to be possible really to arouse the moral sentiment of the town we doubt. Where the revivifying impulse is to come from we frankly do not know. Herein lies a great opportunity for the churches, but they have shown little purposed leadership against corruption. It is a pitiful spectacle."

THE MOST FAMOUS OF AMERICA'S LIVING POETS IS UNDOUBTEDLY Edwin Markham, whose best known poem is The Man with the Hoe. The great company of his admirers will be glad to know that he is a man who seeks to order his daily affairs in a way that is most consistent with the sympathetic spirit of that poem. William L. Stidger published, in *Zion's Herald,* a character sketch of this lovable old youth who, at eighty, "walks, and lives, and talks as a man of thirty." We find that he still

travels all over the country, sometimes speaking two and three times daily, that he is an omnivorous reader, that he loves to mingle with people, and that he is still a prolific worker. This excerpt gives a glimpse of his continual sense of the sorrows of men and of the duty of the individual to do his own part to relieve them:

"In one of America's more conservative magazines a few months ago there appeared an article entitled 'The World's Ten Living Christians' and Edwin Markham's name was in that group."

"He lives in a manner that will astonish the world when it discovers the facts.

"I can remember that, when I have taken him to some hotel or club for a rather luxurious meal, he has been uneasy all through it. I have noted his uneasiness. One day I asked him what bothered him, and he said as simply as a child: 'I cannot bear to be sitting down to this wasteful meal when I think of the thousands of people on earth who do not have enough to eat. Why do we not eat in some more moderate place and save the money for others? I do not believe, if we are followers of the lowly Nazarene, and take Him seriously, that we have any right to eat more than necessity requires.' "

THE DIFFERENCE BETWEEN THEORY AND PRACTICE IS NOTABLY apparent in government. The various systems of government remain more or less theories, as human nature prevents them from full practical realization. Under our own system, for example, the rights of the people and their will are supposed to be safeguarded at the poles. We know that, as a matter of fact, it is difficult to muster half the electorate in many elections, and even for the voters who do their duty on these occasions the political boss and the political machine chiefly determine the candidates for whom they vote.

That is, the theoretical government may not be realized from the ruling class. But just what is meant by "ruling class"? An answer may be found in these opening paragraphs of a short article by George Young, in *The Contemporary Review*, upon The Revolt of the Ruling Classes:

"Ruling classes are out of favour and out of fashion today. We have watched with awe the failure and fall of no less than four in recent years—the Russian, Austrian, Ottoman and Mandarin. Their dramatic disaster has increased the impression that a ruling class is incompatible with progress and irreconcilable with the parliamentary party government which we call democracy.

"But this is not so. All States, whether their political structure is that of a despotism or a democracy, have been, are being, and will be governed by a ruling class. That ruling class may be on the throne as in the Union of Soviets, or behind it as in the United Kingdom. It may be organised as a priesthood, a privileged caste, a propertied class, a proletarian caucus. Its control may be political through the machinery of State, economic through money power, social through man power, or religious through moral appeal, any one or all together. And countries are well-governed not according to their adherence to certain accepted institutions or ideas, but according to the representative character, conscious responsibility and regulating capacity of their ruling class. They are badly governed not because they are revolutionary, reactionary or rotative round the mulberry bush of office, but because the ruling class is incompetent, corrupt and feeble. In short, the true picture of a State is not that of a see-saw between ins and outs, haves and have-nots, money power and man power, reaction and revolution, in which the party in power bears down hard on its end of the plank so as to 'bump off' the others. It is rather that of a wheel with a hub of ruling class within an inner circle of co-operating citizens, an outer circle of consenting citizens, and a brake-drum of conflicting citizens. Democracy does not mean parliaments and parties, premiers and presidents. It means a representative, responsible, reconstructive, ruling class."

The notable outbreak of trouble between the Italian State and the Vatican City was not the result of any sudden and unforeseen difference of opinion; it has arisen over conflicting views as to the education of the young people of Italy. This question was not settled when the treaty between the Fascist government and the Vatican was concluded more than two years ago. Each side claims the control of education, and the fact that such counter-claims existed during the negotia-

tions leading to the Concordat has led the Paris *Soir* to remark that "Bad faith presided over the negotiations for the Lateran Treaty."

The immediate bone of serious contention was the activity of the Catholic Action Society, a lay organization of about a half-million members. The government of Mussolini charged this organization with political activities of a distinctly anti-Fascist character. As a result there was rioting on the part of Fascist youths and some destruction of property. Mussolini closed about ten thousand clubs that were branches of the Catholic Action Society. During the disturbance the London *Daily Telegraph* thus summarized the situation:

"The danger is not so much one of aggravated disorder as of opening an incurable breach between the Fascist State and the Vatican, whose relations had, it was hoped, been happily adjusted by the treaty which was concluded two years ago.

"The quarrel is an outcome, that was to have been foreseen, of the conflicting claims of the Church and Fascism to influence the molding of the younger generation of Italy. The treaty did nothing to reconcile that conflict.

"Long ago the Duce declared: 'Education must be ours,' and on another occasion: 'The young belong entirely to us, and must frequent only those institutions which the régime has established for them.'

"The inevitable denial of that principle by the Papacy is now being interpreted by Fascism in the sense of intention to establish a rival political party, and the suspicion arouses a certain amount of nervousness.

"Outwardly the régime was never so strong. Its achievements for Italy are unquestioned. But the uprising of the present trouble is hardly to be regarded as a quite healthy symptom."

Among explanations and comments in the religious press an editorial in *The Christian Advocate* has said:

"Mussolini rules Italy by means of political groups, Fascist clubs, in every part of the kingdom. Alongside has grown up a system of clubs which look to the Vatican and not to Il Duce for their direction. These clubs, 'Catholic Action,' were expressly permitted under the Lateran concordat and treaty,

so far as they limited their activities to nonpolitical matters. Mussolini's sudden decree of suppression is explained on the ground that he believed they were an active or latent threat to the Fascist regime. It is implicit in this system that no institution, social, religious, or press, shall be tolerated which is inimical to Fascism. For what is Fascism but organized devotion to Italy, impatient of anything which presents any obstacle to the progress of the Italian state? It is not hostile to religion. It honors the Catholic Church as a religious system, but it views with intense and probably well-founded suspicion anything which looks like a conspiracy on the part of the Roman Church as a political engine to set up an organization which parallels and which might eventually attack the system which Il Duce has so carefully built up, and which holds Italy tightly in its grasp.

"There are shrewd observers who connect the Pope's recent pastoral on Labor as a move on the part of the Vatican to attract to itself the favor of the Italian working classes in anticipation of an eventual test of strength between the government and the Church.

"At this distance from the scene, and with imperfect knowledge of the facts and the underlying forces, there is not much for neutral Americans to do but to meditate upon the disadvantages of subjection to a pontiff who claims to be a temporal ruler, and who employs spiritual means to accomplish political ends."

Many sensational reporters and story writers have a propensity for describing real or imaginary criminals in a way leading people to feel that they are men with many really noble and heroic traits, but who, because of unfortunate environment, terrible experience or overwhelming disappointment, have in reckless despair become lawless members of society. But if the murder accounts that now form such a large part of the daily news are even half true, it is a rare thing that a criminal of this kind shows any commendable trait whatever.

On this point we may quote from a recent criticism made by Mr. Frank Mason, President of the International News Service, a man surely in a position to know the facts. Writing in *Editor and Publisher* a word of caution upon painting gunmen, thugs, and their like in fine colors, he says in part:

"The cowardly silence maintained by an arrested crook who fears underworld vengeance is neither brave, heroic, nor noble.

"When astute criminal lawyers arrange interviews with real or faked maudlin mothers of machine-gun murderers, in order to arouse public sympathy for outlaws, the story is only half told unless the reader is reminded of the brutal facts of the murder.

"Moron murderers who display animal stolidity can not truly be said to have 'perfect control over their nerves of iron.'

"If the gunman's woman does not happen to be a girl of notoriously loose morals, this exception does not make her a 'society girl.' If brutal companionship and the intimidation of her gunmen friends close her mouth to the authorities, underworld intimidation does not make her a romantic heroine, faithful to death.

"There is nothing mysterious or occult about the workings of the underworld to an experienced reporter. Only fiction-writers put a glamour of mystery about the sordidness, avarice, brutality, and cowardice of the underworld. Fiction-writers do not belong on press-association staffs.

"Please test your crime stories by the following rule: Does the story cast such romance and glamour about the criminal that it will influence sixteen-year-old boys and girls to follow in the footsteps of the gunman, gangster, thug, or crook?"

It is a source of hope for our American institutions that not only the press, but bench and bar also, are being stirred deeply over revelations of the police practice commonly referred to as the "third degree." This simply means the effort to extort confessions from prisoners by means of torture. What becomes of our boasted civil liberty, not to mention our modern Christian civilization, if the methods of the Inquisition are irregularly permitted to officials appointed to enforce law and protect everyone in his legal rights? Many prisoners unjustly accused have made "confessions" only when their agonies became unendurable. In cases where men are suspected of serious crimes it has come to be a frequent form of procedure for the police to conduct a trial by torture before there is time

for a constitutional trial by court. A section of the Wickersham Commission's report is devoted to this vicious custom.

Every decent and intelligent American ought to feel a deep sense of shame when he discovers that this form of lawlessness has already been pointed to in our sister nation, England, as a scandal of our national life. One of the most dignified and respected journals in Great Britain, *The Spectator*, London, in these stinging sentences rebukes us for this disgrace:

"The Wickersham Commission's last interim report is a document on which, if it had been published two hundred or three hundred years ago, civilization could not look back without a feeling of shame and revulsion. Today its revelations are almost unbelievable. The Commission's comprehensive investigations have disclosed that the police in more than half the States in the Union habitually use 'physical brutality or other forms of cruelty' to extort confessions from persons under arrest. The professional criminal is rarely tortured. It is the poor man, the alien, the man who can get no redress, who is submitted to methods the atrocity of which is not condoned by their service to the cause of justice—witness the Commisson's list of a hundred cases in which violence produced a false confession. Beyond a number of recommendations regarding procedure in the courts, where the cumbrous judicial procedure is liable to cheat the police of the credit attending a swift conviction, the Report pins its faith to the Press and public opinion to remedy this national scandal. We trust that the inevitable outcry will result in prompt and effectual action. The American police system would be a disgrace to any country, in any age."

BOOKS

The Recovery of Worship [1]

One of the matters receiving much attention in religious circles today is the very practical problem of worship. Rightly or wrongly, Protestants are giving unprecedented consideration to theories and methods of worship in the conviction that here is a neglected phase of our religious life which, properly developed, would do much toward the restoration of religion as a spiritual power in individuals and communities.

Evidence of this is found in the number of books on the question in recent years. One recalls that a late series of Beecher lectures at Yale was devoted entirely to the subject (*The Public Worship of God*, by J. R. P. Sclater). Dean Sperry's *Reality in Worship* and Vogt's *Modern Worship* are typical of the stimulating contributions being offered in this field. Denominations have become newly conscious on the subject as evidenced by the adoption three years ago of a new book of common worship by the Protestant Episcopal Church and by the preparation during the last year of new books of common prayer for the Methodist Episcopal and Presbyterian communions.

The volume under review is the best contribution of the past year to the discussion. The author is a member of the Oberlin Graduate School of Theology and combines the practical experience of a pastor with the theories of the seminary classroom. Not least among the virtues of this work is the author's sympathetic understanding of all viewpoints and the moderation of his argument. Extremists will find little in common with him. Quite apart from what one thinks of his con-

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[1] *The Recovery of Worship.* A Study of the Crucial Problem of the Protestant Churches. By George Walter Fiske, Ph.D. (Boston), D.D. (Amherst), Professor of Religious Education, the Graduate School of Theology, Oberlin College. New York: The Macmillan Company. 1931. Pp. xiv+269. Selected Bibliography. Index.

clusions, the reader is impressed by the author's sincerity, mature and ordered thinking, and reverent spirit.

His thesis is, that Protestantism has been failing to make worship vital and effective in the life, and that "unless the free churches develop a more convincing, more compelling and more satisfying worship, Protestantism is doomed" (p. 55). "The ultimate tests of every worship service are these: Does it make God real to the worshiper? And does it result in better Christian living?" (P. 247.) Professor Fiske holds that while Protestant worship historically has been strong on the second test, it has been weak on the first. And he contends that to strengthen the first will improve the second, that the better the worship the better the moral results. It is needless to remark that the author is not thinking of a merely formal, ritualistic perfection in mode of worship when he argues for better Christians through better worship. His whole thought in his emphasis on worship is the realization of a genuine spiritual experience through it. It is in such an experience that consciences are changed, wills re-enforced, and new ideals and purposes embraced.

Such a thesis naturally raises two questions: First, where are the Protestant churches at fault in the conduct of divine worship? And second, how may the ideal of "a more convincing, more compelling, and more satisfying worship" be attained? That the book is pre-eminently constructive is attested by the fact that more than twenty of the twenty-four chapters are primarily concerned with this second question.

Dr. Fiske finds Protestant worship wanting on several counts. First, there is the attitude of the worshiper himself. This statement of Raymond Calkins of Cambridge is approvingly quoted: "I think it may well be asked whether the majority of Protestants today really go to church in order to worship God" (p. 51). The worshiper too often comes "to look and listen rather than to worship or to pray" (p. 50). One reason for this is that many Protestant services are exclusively intellectual. The overemphasis on preaching has devel-

oped a purely intellectual interest and motive in church attendance. The author finds also that many Protestant services are too subjective and self-centered, rather than God-centered, that they lack the note of authority and the ring of joyous triumph and certainty. He feels, too, that the sense of historical continuity with the church militant, with the saints and heroes of the past, is generally lacking.

Anyone setting out to show how to make the living God real in worship must face the question of sacerdotalism and ritualism. But Dr. Fiske has no thought of surrendering to those who today are pressing the Catholic or the High Church position. He frankly finds much in the Roman mass to admire. He is impressed by its appeal to the sense of wonder and of mystery, by the subjective realization of God which this objective reality seems to bring. But he insists that the present movement in worship is distinctively Protestant and is wholly a question of developing a service of greater beauty, power, and worthiness out of the devotional literature of the centuries and the current experience of religion.

Yet even for Protestants a question still remains. Is the emphasis to be on altar or pulpit or chancel? Here the author breaks from the Puritan tradition. Protestantism historically has exalted the pulpit; preaching has been the central function, and it has meant preaching from the book. Dr. Fiske recognizes the fundamental importance of the Bible and the high ideal of its exaltation in preaching; but he holds that preaching has been overemphasized, that "to listen to God in worship is greater than to hear any man preach" (p. 85). True, but does not God also speak through His Word ministered by the preacher? In the matter of architecture he pleads for the adoption of the chancel plan, which, he contends, still exalts the Bible, while at the same time it makes for greater dignity and mystery, reduces the prominence of such disturbing factors as the minister and choir, and strengthens the worshipers' sense of God.

A number of very worthwhile suggestions for the enrich-

ment of worship are offered in the succeeding chapters. The religious use of silence is discussed, and a typical service embodying this ideal is offered. The words of the Psalmist, "Be still and know that I am God," have even greater urgency for us in this day of haste and pre-occupation. Use of the church year by the Nonconformist churches is urged as a means of restoring the sense of historical perspective and continuity and also of making for a spirit of greater unity among the churches using it.

The right use of emotion as a source of power is urged. "The weakness of our modern theology is its coldness" (p. 121). Dr. Fiske suggests that the fine arts may be employed to advantage in emotionalizing the church. Music especially appeals to him as a field for development among Protestants. Paid professional quartets are an abomination unto the Lord and are a part of the whole idea, which has dominated our church musical programs, of providing entertainment instead of inspiring worship. The way out is the development of congregational singing aided by well trained vested choral choirs. We commend heartily the author's confidence in the power of a singing church. It is a long lost note which, recovered, will help greatly to give a sense of validity and reality to worship.

The matter of architecture and of beauty is considered. Dr. Fiske is aware of the perils of extravagance and formalism which inhere in the use of beauty in church buildings. These, however, he holds may be more than offset by the mystical power which beauty possesses to cast over the worshiper its spell and to lead him into the presence of God. He believes that symbolism, moderately used, can open the road to reality and to the discovery of a living and joyous faith in God.

Such are the leading emphases of this interesting and thoughtful book. Pastors seeking to improve the services of worship for which they are responsible will find it most stimulating and helpful. Many ministers after reading it will feel that they would like to preach a sermon to their people on the subject.

One or two general comments may be made on the basic ideas here presented. We feel that Professor Fiske may be quite right in his insistence that something must be done if Protestantism is to be saved from failure. It is not encouraging to view today the countries in Europe where Protestantism was born, where it was received so enthusiastically, and where once it expressed the deep convictions of multitudes of earnest people. England and America present a better picture, yet even there adherence is nominal for large numbers of people, and the churches are struggling against widespread indifference and worldliness.

Whether a new technique in worship is the way out is another matter. Certainly the Reformed churches have tried to substitute the art of rhetoric for most of the other arts. Perhaps what is needed now is that the convictions of Protestantism be expressed in forms of worship which are free from all taint of unworthy ideas and which mankind can recognize as being both beautiful and true. If so, the free Protestant churches possess the liberty to draw on all the material in the world in the way of ceremonial and music, and ought to be able to produce the finest type of service in Christendom.

On the other hand, one wonders if this emphasis on technique in worship as a solution may not be overworked, if the emphasis does not tend toward the priestly rather than the prophetic which is of the essence of New Testament religion. It is a fact certainly that the highly effective worship of the early church was apart from ritualistic methods, and this has been true at other times when the church was enjoying its greatest power. The moral and missionary fruits of Christianity have come more through the prophetic than the priestly type of service. The danger is that the priestly will quench the prophetic, that public worship may come to be thought of as the essence of religion, which it is not. The real worship of God is the devotion of a life in its entirety. God is not a being who can be satisfied with ceremonies however beautiful or a ritual however technically correct or artistic, but only with

the love of a dedicated and ministering life. This fact must be kept in mind in our enthusiasm for orders and methods of worship. But however we may view this problem, the proper motive for its consideration is given in these words of Dr. Charles E. Jefferson at the close of his ministry at the Broadway Tabernacle:

"'Our belief in the last twenty years has been largely traditional, and our worship conventional, and not backed up by living experience. We have never listened to God. We have accepted creeds which we never have made living in our own hearts. *We must quit playing at religion and listen to God.*'" (P. 264.)

PAUL C. WARREN.

THE MYSTIC WILL [2]

PROFESSOR BRINTON is unusually well qualified to write on the mystic, Jacob Boehme. He is a prominent member of the Society of Friends and so has a sympathetic understanding of Boehme's mystic experiences, struggles, and philosophy. He was in charge of Upper Silesia during the period when the Hoover organization and the American Friends Service Committee had joint control over the child feeding operations in Germany, and he spent much time in Görlitz, the home city of Boehme. In fact, it was the interest aroused in him at this time which led to this study.

Another qualification which contributes to Professor Brinton's ability to understand Boehme's mystic will is the fact that he has not been engaged exclusively in theological and religious work. For a time he was head of the department of mathematics at Guilford College, and for a year was its acting president. Then he was head of the department of physics at Earlham College, and is now Professor of Religion at Mills College. This understanding of the problems of mathematics, physics, and religion gives him a splendid preparation for the struggle which he encounters in Boehme's effort to unite the

[2] *The Mystic Will.* By Howard H. Brinton, Ph.D., Professor of Religion, Mills College, California. With an Introduction by Rufus M. Jones, M.A., D.Litt., Professor of Philosophy, Haverford College, Pa. New York: The Macmillan Company. 1930. Pp. xvi+269.

objective and subjective experiences. Just what this problem is we will allow our author to state:

"Jacob Boehme (1575-1624), the inspired philosopher-shoemaker of the ancient city of Görlitz in Silesia, attacked the central problem of the philosophy of religion with unparalleled persistence and astonishing originality. . . . How, he asks, can a God who meets the demands of my inner life be identified with the God who has created the outer world? Man desires God a person, God immediately concerned for the welfare of each individual, ready to change the natural course of events to human advantage, but in nature blind impersonal force appears everywhere to prevail. Man desires God all-powerful and all-good, but His world seems full of evil, and the baffled mind concludes either that God is not good, or that He is not all-powerful. Man prays for a world beneath which are merciful and everlasting arms, but nature, red in tooth and claw, makes progress through pitiless destruction of the weak and helpless." (P. 3.)

There were a number of forces which played upon this humble shoemaker-philosopher to lead him to attempt to work out a solution of this age long problem of religion. First, he was devoutly religious, and felt the responsibility of his religious faith. Second, he was a layman with a keen intellectual interest in nature, and the scientific and philosophical interpretation of nature. Third, he lived at the period when the thinking world was passing over from the ancient to the modern character. The Renaissance, with its strong humanistic interest in man and his growing powers and mastery over nature, was a part of his alchemistic interest. Fourth, the Lutheran theology to which he listened every Sunday in the little church did not seem to him to do full justice to his newly born humanistic interest. Luther made man wholly passive in the act of salvation. God did it all; man could do nothing. It seemed to Boehme that this superbly equipped person, man, ought to be able to co-operate in some way in this enterprise, though he did not believe this co-operation to be in line with that of the Roman Catholic Church. Fifth, there was his own human religious experience. This Boehme studied and ana-

lyzed until he believed he had found in his own experience the secret of the universal experience of humanity with nature and God. With this key he attempts to unlock the door to the mystery of universal religious experience.

Boehme's experience features conflict and struggle such as we find described by St. Paul. But this conflict is not between flesh and spirit, but between two wills, and its issue is creative life. As this is the essence of Boehme's psychology and philosophy we will let our author present this idea:

"Boehme wanted no 'stillness without moving,' such as is sought in Neo-Platonic mysticism. He searched nature with such passion as could exist only in the child of an age which found the habitable earth intensely alive with spiritual potencies and mysterious powers. The result of these two opposing leadings, one toward mystic union with God, the other toward mystic union with nature, was such a struggle as few pens have attempted to describe." (P. 12 f.)

Having union with nature on one side and union with God on the other as goals, Boehme sets for himself a problem that others solve by serving one master only. It is here that his two wills come to his assistance. "One is an 'own will' (*eigener Wille*) which is directed outwardly, into nature, toward the finite sensible, and the other is a 'resigned will' (*gelassener Wille*), directed inwardly, toward the infinite supersensible." (See P. 14.) The functioning of these two wills creates an eternal battle. This detail our author thus explains:

"The first goes toward the relative, the phenomenal, the multiplicity of things, the second goes toward the absolute, the ultimate, the primary unity. Boehme not only finds the two wills in himself, he envisions them also in nature even at its lowest level where they appear as 'attraction' and 'expansion.'" (P. 14.)

This leads to an important generalization:

"There is no problem in philosophy, religion, science, and no event in divine, angelic, or human history, which cannot be interpreted as some phase of the eternal battle between the wills and their eternal reconciliation. They not only oppose each other, they create each other, for each is necessary to the existence of its opposite." (P. 14.)

One quotation from Boehme's own writings will help to make this feature vivid:

"'After I found in myself a powerful contrary (*Gegensatz*) . . . I fought a hard battle with myself. What happened no one can know but God and my soul, but I would sooner have cast away my life than give up. While I was wrestling with God's aid, the gates in the deep of the heart of nature were opened and a wonderful light arose in my soul. In it I realized for the first time the true nature of God and man and the relation existing between them.'" (P. 13.)

It is easy to note the difference between the mystic will of Boehme and the mystic mind of other mystics. The Greek mystics, the Neo-platonic mystics, and the Catholic mystics gain their great illumination in the moment of passive absorption in the "One." Boehme gains his great flash of illumination in the midst of a struggle between his two wills. And this is a psychological difference far removed from other mystic experiences. It gives place to the active functioning of the personality in the moment of revelation. It also introduces the new element into the experience of salvation by faith which Boehme felt Luther had lost.

Having two wills with which to work, Boehme can meet any situation within the field of the objective or subjective. He can move from nature to God—the demand of the evolutionists. He can move from God to nature—the demand of the revelationists. This dualistic scheme enables him to create good out of evil, and evil out of good. It makes cause the effect, and the effect the cause, in true Dewey fashion.

This feature of Boehme's work is treated in separate chapters by our author. There is something so modern about many of Boehme's theories when stripped of their pre-scientific and symbolic garb, that one feels that, if what he was trying to do for religious experience had been developed psychologically alongside of the latter scientific development, we would not have gone so far astray in this field as present day intellectuals have. Boehme stood at the place where the new age was being born out of the old. As a layman without theological bias and

without scientific education he was more sympathetic with both science and religion than either the theologians or scientists. Before the break between them he tried to save the philosophical, spiritual, and ethical values of each for the other. Had his point of view been carried over into the new scientific and theological world and reclothed in more modern dress, the struggle between science and religion might have been less bitter.

Professor Brinton has shown unusual insight in the way in which he has sifted out the modern elements in Boehme's writings from their alchemy, allegorical and psychological weaknesses. He seems to have been able to understand Boehme. Professor Rufus Jones, in his Introduction, writes: "At last, after three hundred years, Jacob Boehme has found the interpreter who can both understand and transmit his vital message."

ALBERT CLARKE WYCKOFF.

THE MESSIAH JESUS AND JOHN THE BAPTIST [3]

THE AVOWED OBJECT of this volume is to discover the truth. The "truth," however, seems to have been narrowed down to the question, Was Jesus a historical person or a myth? That may help to explain the author's exploitation of hostile accounts of Jesus and his high regard for them. The absurd myth idea he effectively demolishes. His critical creed runs thus:

"Since whatever is handed down about supernatural beings cannot be history, but mythology, saga, or legend, it follows that no amount of rationalising Euphemerism will ever recover an historic account of Jesus the *man* from Gospels the obvious tendency of which is to present him as the Superhuman Christ, the son of God. Such an account can only be obtained if we base our investigations, in the first instance, on that modest quarto page of non-Christian *testimonia,* whose whole aim is

[3] *The Messiah Jesus and John the Baptist.* According to Flavius Josephus' recently discovered "Capture of Jerusalem" and other Jewish and Christian sources. By Robert Eisler, Ph.D. New York: Lincoln MacVeagh, the Dial Press. 1931. Pp. xxviii+638. Appendices, pp. xxv. Index. Forty Plates.

to speak of him as a man in express denial of the Gospel claims; adding then, in the second instance, any such features in the Christian tradition as will be found consistent with the picture thus recovered. If this method be followed, it will at once appear that the common opinion, according to which those *testimonia* do not yield anything of great importance, is not at all well founded." (P. 7 f.)

This tenet assumes that the Gospel story cannot be true except in spots; but no similar limitation is placed on hostile testimony. Naturally, he does not believe that Josephus wrote the item about Christ in its present form. He says:

"What we hope to have established, then, is the existence of alterations and modifications of the text since the time of Eusebius. From the fact that the latter himself does not quote a standard text it follows further that no such text existed in the fourth century, and that even before that time the famous passage was constantly subject to emendations and corrections. This result is in full harmony with the fact that Origen had before him a thoroughly 'unorthodox' *Testimonium* which must have been altogether different from the one drawn on by Eusebius. The text tradition consequently proves that a genuine Josephus text hostile to Christ has been reworked by Christians. It does not prove at all that the passage is *in toto* a brazen interpolation; for there exist no MSS. of the *Antiquities* lacking altogether in the celebrated passage, xviii. 3, 3. Nor is there any ground for supposing that such ever existed." (P. 47.)

How such changes could be made without leaving a trace among either Christians or Jews, he does not explain; but he admits that the passage was not questioned for "fully 1200 years" (p. 36), and it is well known that every extant Greek manuscript has it in its standard form. He also admits (p. 39) that the passage was erased in some Hebrew manuscripts. He makes out a more plausible case than his predecessors; but he forgets that Eusebius plainly quoted from memory, which explains the "standard text" item, and that Josephus said, ὁ Χριστὸς οὗτος ἦν. The pronoun may express contempt, and the plain meaning is, "The 'Christos' [Jesus] this was." It was

his way of identifying this Jesus, as he does about a dozen others. The pronoun excludes any acceptance as the Messiah.

Curiously enough, Eisler's use of Messiah parallels that of Josephus in the citation. In the latter's day the word for Christ was an adjective still, and he so used it. A century or two later that usage would seem strange, and the word for Jesus, if present, would be deleted. It probably was, since the pronoun implies it, and a word meaning "a certain" may have been deleted also at the beginning, as he intimates (p. 46). The presence of those two words alone would be enough to settle Origen's attitude, and the notion that he had "quite a different text, hostile to Jesus and the Christians and quite in keeping with the deserter's cynical assertion that it was really in the Emperor Vespasion that the expectations of the Jews found their fulfilment" (p. 38), thus becomes absurd. Josephus was a Jew, and the author admits (p. 322) that Jewish ideas demanded a son of David; Vespasian was a Roman, and the passage which he depends on shows that Josephus had no use for the Messianic hope. He says (*Wars*, VI. v. 4) that Vespasian fufilled "an obscure oracle . . . found also in their sacred writings," which they wilfully misinterpreted. As Josephus refers to Jesus later as "the so-called Christos," his meaning above becomes clear.

He insists that Josephus was a reprobate (pp. 22 ff., 37, etc.); but he does not hesitate to trust his own reconstruction of a part of the "lost Halosis," the book mentioned on his title page, and says:

> "There actually exists no Josephus MS., Greek, Latin, Aramaic, Hebrew, or Arabic, which does not show clear traces of Christian interpolations and deletions" (p. 167).

The "clear traces" are determined subjectively, but he does not so state. He is of the opinion (p. 147) that "the Christian legend about the rent curtain" grew up in Rome after 75 A.D., "when the spoils of Jerusalem" were exhibited in the temple of peace. He also has the assurance to claim (p. 17 f.) that "Christian apologists" fabricated "a chronological argu-

ment" by falsifying dates in Josephus so as to make Pilate's administration begin in A.D. 26 instead of A.D. 19.

Plausible but unwarranted assumptions abound in the book. Some are treated as historical facts. Josephus told "a shameless lie" to save his life (p. 37). Mark was composed "shortly after A.D. 75" (p. 63). An assumption of his own is "important . . . for the dating of the 'gospel of infancy' prefixed to *Luke*" (p. 92). John the Evangelist was "beheaded in A.D. 44" (p. 94). Christians are charged, accordingly, with wholesale deletions, interpolations, and alterations, in various documents. Claims exactly opposite to his could be made with equal plausibility, however, since Jews have certainly done that sort of thing, and partisanship is not confined to Christian circles.

The author affirms (p. 131) that Josephus' knowledge of Greek was "extremely defective" and proceeds to render the denominative verb from Hermes, the "Expounder," by "translate," although it never means that unless compounded with a preposition. Galilee was largely Greek, the Greek following of Jesus was found there, their Greek was poor, and Josephus was anxious about his Greek style! If he could not pronounce Greek accurately, his difficulty was merely that of a German trying to speak English with a pointed tongue instead of with a flexible one. The patronymic, Bar-Jona, he turns into "*barjona*, or 'extremist'" (pp. 103, etc.), although his *barjonim* (p. 252) may itself be a patronymic (sons, or followers, of John Hyrcanus, the well known extremist), used like "sons of Belial" (worthlessness, but later, Satan). He has "'going to war,'" etc., although the meaning may be serving as soldiers, in a peaceful capacity (p. 265), and (p. 377) he makes synonyms of the Greek for stone (masc.) and rock (fem.), although they are not so used in Matthew 16:18 or in good Greek. Matthew's comparative in 11:11 he turns into a superlative—the English (A.V.) says "least in the kingdom of heaven"; but the revisions correct it—and makes it refer to Jesus' stature (p. 415). For "commands" (John 11:57) he uses "warrants"

(p. 402), as if warrants for the arrest of Jesus had been issued, and, although on at least twenty-five different occasions, scattered throughout His ministry, Jesus referred to His coming death, he assumes (p. 358), that the conference with Moses and Elijah—he makes it only apparent (p. 371 f.)—was about an " '*exodus*' " from Jerusalem *a la* Moses.

His mode of procedure, he says (p. 88), "is merely an application of methods commonly used in Old Testament criticism." He therefore thinks that "any attentive reader" (p. 11), "every unprejudiced reader" (p. 306), "any unbiased reader" (p. 356), and "any intelligent reader" (p. 385) will agree with him. Some readers, however, may be intelligent enough to see that his basic principles lead to his desired results just as inevitably as a railway leads to a given terminal. Knowing his principles, a logical mind hardly needs to read the book to find his results.

Eisler rejects (p. 288) Schonfield's *The Lost Book of the Nativity of John*, but expands his idea with "a lost *Vita et Passio Sti. Johannis Baptistae*, of which the Emesene Life of the Baptist, his life by Serapion of Alexandria, are Christian imitations." The "ill-famed *Toldoth Jeshu*" (pp. 89, etc.) he rejects—it admits the miracles, but claims that they were done with the help of *ha Shem* and does not disparage Christ's Person—but cites the Hebrew *Josippon* (p. 100) as referring to the followers of Jesus as " 'bandits.' " The Talmud calls Him a *ben Stada*, "son of a harlot"; but the *Toldoth* has a *mamzer w' ben ha niddah*, "bastard conceived in uncleanness." The insult (John 8:41) implying that He has two fathers is in keeping. A Jew could say nothing worse. He was beyond the pale.

By a deletion (p. 280 ff.) he accordingly alters the reference to Jesus as the Son of God (Luke 3:21 ff.) to a reference to Israel, a notion now dear to Jews. He holds (pp. 232, 237) that John the Baptist regarded himself as the " 'reborn Enosh' . . . the Messiah," makes Nazirite equivalent to Baptist (p. 234) by adapting a quotation from Hesychios, and turns

(p. 246) the Greek for "in crowds" into "banded together" (implying hostile purposes). He claims that Jesus was a Rekhabite, and a member of a pacifist Bedouin tribe wearing the mark of a cross on the forehead, and, after denying their Christian origin, says:

"I venture to submit, on the contrary, that the well-known pacifist doctrines of the wandering carpenter Jesus are ultimately derived from the special experiences of those nomad craftsmen, who from remote ages . . . have successfully fought their way . . . by such an attitude of radical pacifism and willing service towards all" (p. 344).

In the Sermon on the Mount, however, Jesus taught righteousness at any cost, not peace at any price.

Our author believes, apparently, that Jesus was short, ugly except for his eyes, and a hunchback, that Paul was bandy legged and leprous, that Thomas—his name means twin—was the twin brother of Jesus (or that James was) and His exact double, so that he was able to impersonate Him after the crucifixion, and that the body was probably thrown out. Even the *Toldoth* is more rational, although it teaches that Judas got the corpse—the disciples were mourning over the grave—and hid it in the bed of a stream in his garden. The disciples would have taken the body if it had been thrown out, and that ends any idea of impersonation. There is no suggestion that dogs disposed of it. Anything to be rid of the Resurrection!

He regards Jesus as honest but deluded, thinks He planned an exodus but was led into, if He did not help to plan, an insurrection with "secretly armed followers" (p. 480) who seized the temple and the Tower of Siloam in His absence, that they were slain—he explains those slain by Pilate and those on whom the tower fell as referring to them, that Jesus was then taken and crucified with two of His leaders, and affirms positively that He uttered the three-day prophecy about the temple at that time. He cannot understand some things. Christians would say that "Crucify him" was directed against Jesus; but Pilate would see himself threatened by the uproar. The resulting divergent testimony is not "impossible" (p. 461 ff.), but

correct. The insurrection of Barabbas was the insurrection to which the author of the book repeatedly refers as the "first" one, the people turned against Jesus because He did not start an insurrection after Palm Sunday, and his "proofs," at best, are but presumptive evidence. His description of Passion Week (p. 570 ff.) rivals that of a romancer's rampant imagination. None of his charges would be allowed in court, but he makes them with superb confidence, including interpolations and deletions. He therefore credits Christians with similar activities in bygone ages.

To evaluate properly the book one must remember how intensely Jews resent the implication that the crucifixion had anything to do with the destruction of Jerusalem. It is the most elaborate, erudite, ingenious, subtle, and, on the surface, plausible, attack yet made on Christian documentary evidence and Christ Himself. The German edition should be popular in Russia; the English, among the 4 A's. Its figures are, usually, accurate, but a few errors have been noted, such as 4, 9 for 49 (p. 364, Luke 12), ii. 6 for vi. 2 (p. 376, Hos.), and v. 9 for iv. 12 (p. 340, Epistle of Barnabas). For Josephus they are not uniform. The author forgets that his Russian translation of the *Halosis* may be just such a patchwork as he himself constructs in the Josephus *testimonium* to sustain his thesis. In fact his own admissions look in that direction. The book is an excellent illustration of what an excessive linguistic development without a mathematical balance wheel can do. Figuratively speaking, zero factors are admitted, and wonderful results follow.

HERBERT W. MAGOUN.

THE PSALTER [4]

WHOEVER ATTEMPTS to write a commentary on the Psalms will find it much easier to write a long commentary than a brief one, but Dr. Scroggie has very ably written a commentary in which is combined conciseness with fulness of exposition.

[4] *The Psalter.* Volume I. (Psalms i to xli.) (The Study Hour Series.) Introduction and Notes by W. Graham Scroggie, D.D. (Edin.). New York: Harper & Brothers. Pp. xxxix+144.

The Book of Psalms as a whole contains 150 independent compositions. The Jews divided it into five books, corresponding with the five books of Moses, but attempts to discover in this division some critical or practical value have been in vain. The author has taken the first division, Psalms 1-41, "to interpret their meaning, thus furthering their use as devotional reading," and the study of this little book shows that he has achieved his object. It should be in the library of every minister and in the possession of every Christian layman.

As the author states in his Introduction, there is no attempt to deal with the many critical questions which arise relative to the Psalms, and which are often confusing and misleading, but the purpose throughout is expository and practical, so that those who accept this book as containing the Word of God may derive help from the spiritual element in the Psalms, which is independent of any critical opinion.

The first portion of the volume deals with the structure of Hebrew poetry, makes an analysis of age and authorship, gives definitions of titles and terms, and discusses the character of the psalms, which he has divided according to their imaginative, historical, ethico-religious, prophetical, theological, and devotional elements. This is followed by 134 pages of the commentary proper. There are also preserved the superscriptions and subscriptions, with here and there a word of interpretation which will be helpful to the student. Each psalm is given a title, or an indication of its subject matter, with a thought at the end to fix the lesson in the mind.

The psalms have a character peculiar to themselves. They are all poetical. They were also lyrical and adapted to such musical instruments as were designed to be used in the sanctuary worship, but their distinguishing feature is that they were devotional in character. In their original form they were expressions of private devotion, and these features remained after they were adapted for expressing congregational worship in the synagogue. Their matter, whether historical, didactic or prophetic, is made the ground or subject of prayer and

praise. Also the soul's feelings of sorrow and doubt, of trust, hope, and love find classic embodiment in so many of the psalms that the book became a hymn-book and a prayer-book so lifted above all that is local and temporal that it is appropriate for the worship of all persons, at all times, and in all places. These permanent and universal elements which so appeal to the heart of all mankind in every age are vividly brought out by Dr. Scroggie.

The psalms have also a form peculiar to themselves, and with individual diversities of style and subject, they all approximate that form. The great excellence of Hebrew poetry is its principle of versification, viz., parallelism. The poetry of every other language depending on the regular recurrence of certain sounds for its versification suffers considerably by translation, but Hebrew poetry, which follows the device not of rhyme but of rhythm, depending on the parallel correspondence of similar thoughts, loses nothing by translation, as if the Holy Spirit had provided for its ultimate translation into every tongue without losing the sense.

To appreciate and interpret the psalms attention to parallelism is of great importance. Consequently the author has arranged the English text to indicate to some extent the parallelistic principle so characteristic of Hebrew poetry in which the thought is more prominent than the form. Thus in many cases a clue is given to the meaning of a word in several passages by the corresponding word in the succeeding parallel clause. The author of this study has further divided the psalms into eight forms with examples, showing how the one thought is expanded in the same verse, or how a thought in one line is emphasized by a contrasted thought in the second, or how the second line completes the first; and so on. He has done this work in such a masterly and scholarly manner that the reader may with a little thought and study see at a glance the salient thoughts almost without the aid of a commentary at all.

In regard to age and authorship, contrary to the theory of higher critics that the greater number of the psalms are

of late date, the author maintains that such a view is not consistent with sound criticism. He believes that the great song period of Israel was the three hundred years from David's time. The book is usually called the Psalms of David, he being the only author mentioned in the New Testament, and his name appearing in more titles than that of any other writer. Besides about half of the psalms, in which it thus appears, the second and ninety-fifth are also ascribed to him. Probably he was the author of others in which his name does not appear at all. The very fact that so many of them were handed down to the compilers under David's name is a strong argument in favor of his authorship of a considerable number, afterwards modified to fit them for public worship and to apply them to the circumstances of succeeding ages. David was called the "Sweet Singer of Israel," and it is possible that all the psalms in the first book are of Davidic origin, belonging to the early period of the Jewish monarchy, and may have been compiled by Solomon.

The peculiarity of Hebrew poetry is that it is always historical and true, not mythical as the early poetry of all other nations. References to peoples, places, and events are numerous in the Psalter, and the author shows how we may follow the history from the creation to the time of David. Dr. Scroggie gives a historical outline constructed from the psalms as an example.

The subject matter of the psalms is all based upon experience, individual and national, and because these experiences are reflected in the psalms the book will ever continue to be the inexhaustible treasury of devotion for the individual and the church. The themes contained in it have supplied the people of God with a popular theology and a guide in religious experience, as well as a Christian morality. It has also provided a liturgy in which the pious of all ages have poured out their prayers and praises to God. The saints of all the ages have fed their faith and warmed their love with these consoling songs. Our Lord Himself could find no fitter medium to

express His sorrows than the words of the psalms. Sorrow and suffering pervade the early portions of the book, but we are borne on amid alternate conflicts and triumphs till in the last psalm the chorus of earth mingles with the hallelujahs of the angels in the sanctuary above.

As the author remarks, it is this devotional feature which appeals to the vast majority who read the psalms. There are in the Psalter universal and permanent elements which appeal to the heart of mankind in all ages, so that they are as living today as when they were first written.

In his discussion of the prophetic element in the psalms the author states that the Old Testament not only contains prophecy, but that it is one vast prophecy. This is particularly true of the psalms, which are full of Messianic prophecy. David is a type of Christ, and being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne, he foretold the sufferings of Christ and the glory that should follow.

In this little book the minister will find many subjects for sermons, and the believer will find in it a mine of inspiration and instruction.

DUNCAN MACKENZIE.

THE RAMAYAN OF TULSIDAS [5]

THE RAMAYANA is the story by Tulsidas of the adventures of Rama, or Ram, one of the incarnations of God. The book was written about 1574 A.D., and identifies Ram with Vishnu and the Supreme Spirit. To Tulsidas, Ram is a god in human form, full of sympathy, to whom men pray, and who hears their prayers. He is not pictured as the other gods, of corrupt and vile practices, but as one who loves righteousness and mercy, as one who is pure and who demands purity in his worshipers.

[5] *The Ramayan of Tulsidas.* Or, The Bible of Northern India. By J. M. MacFie, M. A., Ph.D., author of *Myths and Legends of India, A Summary of the Maliabharata, The Ramayana of Valmiki,* etc. Edinburgh: T. & T. Clark. 1930. Pp. xxiv+260. Index.

Unfortunately Tulsidas also carried over the central dogmas of Hinduism—caste, Karma, transmigration, Maya, and polytheism.

The poem is very popular, as it is written in the vernacular and so is easily comprehended by the common people throughout all the area where it is understood. Few books are more widely known, and its influence is such that we might fairly speak of it as the Bible of Northern India.

The occasion of the incarnation of Rama is detailed as follows: A ten-headed demon, called Ravan, after long austerities was told by the Creator to ask a boon. He replied, "May I never be conquered by a god or a demon." As a consequence of this granted immunity he began to persecute both gods and Brahmins. So the celestials made appeal to Vishnu, the preserver, and he promised that he would take form on earth as four brothers and in this form would slay Ravan. In due time the four were born, but Rama was the one chosen for this work. The story of Rama's life, how he fought and overcame Ravan and finally slew him, is the burden of the book. The story gives occasion to the poet Tulsidas to express his philosophy of life. It was not a new teaching original with him, as it is found in older books, and the question whether the philosophy of Bhakti, devotion, is even of Hindu origin is still in dispute.

Tulsidas was a Brahmin by birth and magnifies the place of the Brahmin in life. He says, "The Brahmins stand at the head of the social structure. They rank higher than kings," and that they should be treated as the gods of the earth. (See p. 198.) He upholds the caste system, for he says that one of the many objectionable things of the Iron Age was the ignoring of the laws of caste, and expresses the belief, "that it will be a very disorderly world if men do not observe the rules of caste and adhere to the rank in which they were born."

Karma is the doctrine which teaches that all that men have of good or evil in this life is due to what we did in some preceding existence. Karma is the fruit of our former lives. This, which is closely linked with transmigration, or being born again

and again, is the very warp and woof of Hindu thought. We must undergo 8,400,000 births, and the type of each birth depends on our actions in the previous life, until by some happy life we attain to freedom from being born—that is salvation. To say to a Hindu, "'Ye must be born again,'" is merely saying what the Hindu sages have taught for centuries; but it does not convey any Christian thought. The joy or pain of our new birth depends on Karma, the fruit of our actions. Indeed Karma is just ourselves. We must be saved by our Karma, our good works. Such is the normal teaching of Hinduism.

Maya, the doctrine of illusion, is another of the orthodox Hindu teachings. The Ramayana is filled with it. All things are but Maya, illusion. They have no real existence. God is all, and all is God. We think we see, but it is illusion. This was the outcome of Hindu monism. But there were those who protested against the teaching that "men are but puppets. God pulls the strings and we dance. Evil and good are both alike to Him." One Ramanuja was the first of these on record. He lived about 1017 A.D. and declared his faith in a personal God. The orthodox Hindu's way of salvation was to perceive one's own identity with God. It was the way of knowledge, *gyan*. But Ramanuja protested against Maya, and taught the way of Bhakti, or devotion to God, as a way of salvation. This statement occurs early in the *Bhagavadgita*, where we read that personal devotion to God is the path whereby one may most surely escape from the burden of rebirth.

The doctrine of monism is founded on a saying of the *Rig Veda* (10, 90) which says: "Purusha Himself is the whole universe, whatever has been and whatever shall be." Later, in the *Upanishad*, we read: "There is but one being without a second. Brahm is all that is. The world which we see around us, and we who see it, or think we see it, all are the products of illusion [*mayar*]." Tulsidas says it is Maya who "creates, preserves, and destroys the world."

Ramanand, in the fifteenth century, was a follower of

Ramanuja, but he broke with the sect over their restricted views on eating and drinking, and founded a sect which he called the Liberated Ones—liberated indeed, for among them were a weaver, a leather-worker, a barber, all abhorrent to the caste Hindu, and also a woman and the revolutionary preacher Kabir. Ramanand taught: "'Let no one ask a man's caste, or with whom he eats. If a man show love to Hari [God] he is Hari's own.'" Tulsidas is called a Ramanandi, although he shows himself to be an orthodox Hindu and a Smarta, or worshiper of the Five—Vishnu, Shiv, Durga, Ganesh, and the Sun.

That Tulsidas had any connection with Christian teachers is denied by our author, but he refers to a contrary view held by others. Sir George Grierson holds that there is a close parallel to Christian teaching when Maya is said to have as her generals lust and other kindred evils. "'Her warriors are pride, hypocrisy and heresy. . . . Maya causes all the world to dance.'" (P. 239.) It is true that it was in South India, where the Nestorian Christians lived, that the doctrine of Bhakti, or devotion to a personal God, first secured a philosophical defense and was established on a secure basis.

There is much in common between Christianity and the Bhakti teaching. "They are at one in making much of God's grace and minimising the value of works. They both tell us that love is the fulfilling of the law. They both proclaim that a pure heart is where God delights to dwell. And they both promise immortal life, not in God but with God." (P. 253.)

Our author says, "That does not necessarily mean that these similarities are due to borrowing from Christian sources" (*ibid.*). He holds that the inspiration of God spoke to India as well as to any other nation and that India had the beginnings of a Bhakti movement before Christian truth was known. He admits that some hold a contrary view. In any case, it shows that God hath not left Himself without a witness among the Hindus, and that true seekers after God recognize man's inability to save himself, and that his true escape is not by Nirvana, or absorption into the divine being, but by man's

devotion to God, and love for Him, through which man is able to avoid sin.

THOMAS F. CUMMINGS.

UNIVERSITIES [6]

THIS BOOK comprises the Rhodes Lectures given at Oxford in 1928 and late in 1930 issued from the press rewritten and with additional data. Its publication immediately started a sensation in this country. The representatives of American universities resented its severe criticism and the point of view of its author. Sufficient time has elapsed to permit passion to cool and to give a fair appraisal of what is here presented. It would have been more gracious if Dr. Flexner had made his criticisms at home and not before audiences already overpersuaded of American barbarism. In fairness, however, it must be said that wherever English or German universities transgress they are criticized with a like severity.

The author's method is to set up a norm which he presents in the introductory chapter and then to present facts as gathered from American, English, and German universities. While doing this Dr. Flexner recognizes that universities are social institutions and that they are an integral part of the whole social fabric. As institutions they have had their growth, and it is fair to question whether universities as they are should be called normal, or whether an author's idea of a modern university is normal. Idea and reality never quite conform. It is always necessary to pursue the question, How comes this institution to be what it is?

The author's own statement of his object is the best guide to his aim: "I shall have achieved my purpose if I have opened for discussion a few fundamental questions respecting the function of the university in modern life" (p. vii f.). The introductory chapter not only merits thorough reading, but it will repay careful study. Dr. Flexner is an educator of

[6] *Universities:* American, English, German. By Abraham Flexner. New York: Oxford University Press. 1930. Pp. x+381. Index. (Second edition.)

uncommon power, and he has brought his fine ability and wide observation to bear upon the great problem of higher education. The steadily increasing knowledge of mankind and the human remaking of social conditions are persistently producing a new world to which universities must be related, and our author urges that there must be freedom to "develop without regard to use or practice." This raises the question about the universities, "Can they really take an objective position in reference to social, political, and economic phenomena?" (P. 15.) The author's answer is that he thinks they can.

One point persistently urged is "that science, qua science, is indifferent to use and effect" (p. 21). In other words, the purpose of a university is to seek the truth without regard to consequences.

"A modern university would then address itself wholeheartedly and unreservedly to the advancement of knowledge, the study of problems, from whatever source they come, and the training of men—all at the highest level of possible effort. The constitution of the stars, the constitution of the atom, the constitutions of Oklahoma, Danzig, or Kenya, what is happening in the stars, in the atom, in Oklahoma, what social and political consequences flow from the fact that the politician is becoming more and more obsolescent while the business man and the idealist are playing a larger part in determining the development of society—all these are important objects to know about. It is not the business of the university to *do* anything about any of them. The university cannot regulate the weather in Mars, it cannot run business, it cannot directly influence what happens at Westminster or Washington. But neither can it hold itself aloof." (P. 24.)

Over against this, Dr. Flexner contends, "Practical importance is not a sufficient title to academic recognition: if that is the best that can be said, it is an excellent reason for exclusion. A university is therefore not a dumping ground. Universities that are held to their appropriate tasks will be unfit to do other tasks." And it is under this proposition that he takes issue with so large a part of our university work. The burden of his contention is, that the universities should be doing the work now

done by the research institutes and the practical work done by the universities should be committed to the hands of those prepared by the universities for such activities. It is on the basis of this and like principles that Dr. Flexner proceeds to scathing criticisms.

It is an easy step from clinical experiment to practical application. In fact, clinical work, however valuable it may be in the field of research, cannot have its value unless it is real work. That is equally true for hospital and social clinics. Social case work must be social case work and nothing else; otherwise it is theoretic. University students therefore necessarily press out into practical work for their own research, and Dr. Flexner is urging an impossible division in his contention.

On the other hand, university work possesses the field of higher education. It is and should be beyond the attainments of secondary schools. It is certainly a fair criticism when our author says that many technical subjects included in our university catalogues for which credit is given, are not subjects of university grade. As an example:

"I have said that a student of Columbia College may study serious subjects in a serious fashion. But he may also complete the requirements for a bachelor's degree by including in his course of study 'principles of advertising,' 'the writing of advertised copy,' 'advertising layouts,' 'advertising research,' 'practical poultry raising,' 'secretarial bookkeeping,' 'business English,' 'elementary stenography,' 'newspaper practice,' 'reporting and copy editing,' 'feature writing,' 'book reviewing,' 'wrestling, judo and self-defence.' If an advanced student in the School of Practical Arts, he may count towards a Columbia degree courses taken in Teachers College—an independent corporation belonging to Columbia—'in cookery—fundamental processes,' 'fundamental problems in clothing,' 'clothing decoration,' 'family meals,' 'recent research in cookery,' 'food etiquette and hospitality,' 'principles of home laundering,' 'social life of the home,' 'gymnastics and dancing for men including practice in clog dancing,' and 'instruction (elementary or advanced) in school orchestras and bands.'" (P. 55 f.)

Along with this attention is drawn to what Dr. Flexner describes with a coined word:

"'*Ad-hoc-ness*,' if, in my extremity, I may be permitted to invent an indefensible word, is not confined to courses or curricula—existing or desired; it applies to chairs as well. Alongside of the chairs that would be found at Berlin or Cambridge, Columbia University—situated in the so-called 'sophisticated East'—boasts in its Teachers College a professor of extra-curricular activities; Rollins College, a professor of books; the University of Chicago, a professor of police administration; Dartmouth College, a professor of biography, as if an educated boy could not through intelligence, initiative, and association find his way to a library, a bookshop, or a playing field, or as if proper presentation of subjects would not arouse curiosity. The University of Michigan has set up a professorship of biolinguistics. Vassar College, whose proper concern is with undergraduates from eighteen to twenty-two years of age, has established a 'graduate summer Institute of Euthenics.'" (P. 71 f.)

And in this connection he says:

"As a nation we believe in initiative . . . in native ability, rather than in trained expertness. . . . But, more and more—and this, I say, is strange—precisely the opposite theory has invaded education from the high school up. What we call personnel workers and job analysts, having ascertained the shortest possible time and the fewest possible steps required to produce a plumber or a typist, have leaped to the conclusion that the technique of job analysis enables them to unravel the higher secrets of intelligence and personality and to ascertain the precise requirements of the most highly differentiated tasks." (P. 70.)

It is not expedient to quote too much of this, but read this caustic passage:

"Can a girl's trained intelligence be trusted to learn how to wash, feed, or clothe a baby? Certainly not: there is apparently no fund of experience upon which an educated person may draw! The girl's education may therefore be interrupted, suspended, or confused, in order that under artificial conditions she may be taught such things, probably by spinsters. Can the trained intelligence of a young man be trusted

to learn salesmanship, marketing, or advertising? Certainly not: the educational process has once more to be interrupted, suspended, or confused, in order that he may learn the 'principles' of salesmanship from a Ph.D. who has never sold anything, or the 'principles' of marketing from a Ph.D. who has never marketed anything." (P. 71.)

However much the authorities may resent such criticism, it is impossible to escape its patent fairness. The human material that besieges the deans of universities is well analyzed:

"The number of students who seek to enter college is far in excess of the number that can be admitted. . . . the colleges do not know what they wish. . . . Even if they knew, they could not get what they wish. The high school is such a welter of subjects . . . that the teachers themselves do not know that grading and certificates are well-nigh meaningless." (P. 52.)

As a result "the colleges are now experimenting with psychological tests." Only those who are struggling with the problem of education can be aware of the difficulty of receiving candidates for admission to courses of instruction.

These lectures are divided into chapters, but unfortunately the topics of the chapters are not given. Without endeavoring to mention them in order the reader will find a discussion of athletics, graduate schools, colleges for teachers, medical schools, institutes, home study courses, administration, etc. All of this and much more receives this comment:

"Administratively speaking, what is the outcome? A genuine university is, I have urged, an organism, characterized by highness and definiteness of aim, unity of spirit and purpose. . . . Neither Columbia, nor Harvard, nor Johns Hopkins, nor Chicago, nor Wisconsin is really a university, for none of them possesses unity of purpose." (P. 178 f.)

Under the biting description and criticism of the Columbia Home Study Course he delivers this parting blow: "The whole thing is business, not education and it is a business out of which Columbia University has made in a single year a profit of $300,000."

If Dr. Flexner had reversed the order of his lectures, putting German universities first, since they are nearest to his idea of a modern university, and English second, since they are second in his scale, America in the reader's mind would have been better prepared for its trouncing. At any rate Americans ought to be grateful for this fine and illuminating appraisal of the German and English universities. There is much ignorance even with educated people in America in regard to the educational system of those other countries, and it is particularly needful that those educators in America who find themselves perplexed, and who are really struggling with the problem of a better system, should have a more thorough knowledge of what is done elsewhere, and the results. If for nothing else than this, this book is a great and a valuable contribution. It is thorough, and it is enlightening.

It must also be said that criticism is valuable when it stings. American complacence is great and dangerous. To be self-satisfied with education as it is would mean not only stagnation but deterioration. A good many of the social problems and maladjustments with which society is confronted heark back to the educational system. The root of the matter is in the schools, and that goes back to the higher education. Dr. Flexner's book will prove a most valuable contribution if, instead of resentment toward its criticism, its principles are considered.

Just one further comment is pertinent. The competition for the molding of the mind of youth was never so worldwide or so keen. Witness what is going on in Russia, Italy, and China. Shall the state or the church or business make these first impressions? In England the church long took the lead, in Germany education unified the Empire, in Russia the Soviet depends upon its power to enlist the loyalty of youth. With such facts before us, the most scrupulous devotion to our educational system is demanded.

JAMES PALMER.